# CHRISTIAN REGISTER
## AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, MARCH 3, 1838. NO. 864.---VOL. XVII.---NO. 9.


## RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

### Sermons.

NO. XXV.

### VISION OF THE DRY BONES.

*Ezekiel*, xxxvii 3.—Son of man, can these bones live? and I answered, O Lord God, thou knowest.

This vision of Ezekiel, his vision of the valley, is one of the most impressive in the whole Bible. *It forms a powerful representation of sin, and of the goodness of the Supreme Being.* Man lies dead in trespasses and sins; his Creator communicates means to restore him to life and vigor, to holiness and hope.

I. Let us first examine the minutiæ of this vision. Like every disclosure of the divine volume, it is formed to enlighten the mind, to impart comfort to the desponding, and to bring admonition home to the insensible. May the Bestower of all blessing enable us to understand its meaning, and to exemplify its power!

It was the dusk of evening. The Hand of Jehovah, says the prophet, was upon me; and Jehovah carried me forth in the spirit; that is, in a trance or vision; and set me in the midst of a valley full of bones. There he caused me to pass by them round about; and behold! there were very many on the face of the valley; and lo! they were very dry. Then he said to me, 'Son of man, can these bones live?' And I answered with a feeling of hopelessness, 'O Lord God, thou knowest.' Then he said to me, 'Prophesy over these bones, and say to them, O ye dry bones, hear the word of the Lord. Thus saith the Lord Jehovah to these bones: Behold, I will cause breath to enter into you, and ye shall live. I will lay sinews upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.'

So I prophesied as I was commanded; and as I prophesied, there was a noise heard; a mystic, a supernatural rustling entered into my heart; and behold, the bones drew near, bone to its bone. And when I looked and examined, lo, there were sinews upon them, and the flesh came up, and the skin covered them above; but there was no breath in them: the vital principle was wanting. Then he said to me, 'Prophesy to breath, prophesy, son of man, and say to breath, 'Thus saith the Lord Jehovah: Come from the four winds, O Breath, and breathe upon these slain, that they may live.'

So I prophesied as he commanded me; and the breath came into them, and they lived, and stood on their feet, a very great army.

Then he said to me, Son of man, these bones represent the whole house of Israel: behold, they say, 'Our bones are dried as the bones of the dead, and our hope is lost; as for us we are cut off.' Therefore prophesy and say unto them, Thus saith the Lord Jehovah: 'Behold, O my people, I will open your graves, and cause you to come up out of them and from this land of captivity and servitude I will bring you into the land of Israel. O my people, I will put my breath within you, and ye shall live; and I will place you in your own land. Then shall ye know, that I, Jehovah, have spoken it, and have done it, saith the Lord.'

The Israelites had been conquered by their enemies of the east. They had been carried away captive, and enslaved. In their state of oppression, they consider their circumstances as absolutely hopeless,—as hopeless of relief as deliverance, as the bones of an immense army, drying and whitening in the sun, would be hopeless of returning to life and strength and activity,—a renovated multitude of living bodies and living souls. But the Almighty promised to emancipate his despairing people, and he did emancipate them. He gave them the sinews, the flesh, the spirit of a nation. He caused them to stand erect, in the consciousness of divine assistance. He accomplished their deliverance; and they returned to Judea and Jerusalem, as if rescued from the dominion of death, the very hopelessness of the grave. The ransomed of the Lord returned. Garlands of salvation crowned their heads. Joy and gladness beamed around them. Sorrow and sighing fled away.

But pause, my christian friends, and consider this nation redeemed from servitude. These exulting multitudes,—were they more approved in the sight of their Deliverer, shouting through the streets of the holy city, than when they were heartless and hopeless in captivity, than when they were crushed by the bondage of their oppressors? Now they have come forth from Babylon: now they are rescued from the grasp of the Chaldeans; now they are making the earth and the heavens ring with their transports; are they more approved in the eye of Him who knows the heart, than when sitting weary and weeping by the rivers of Babylon, —than when compared to the parched and whitening bones of a destroyed army? This question I cannot answer. The answer must depend, not upon their circumstances, but upon the state of their minds,—their greater or less devotion to truth and goodness, their greater or less conformity to the law of their Benefactor. If not improved by the presence of adversity, if not improved by restoration to the advantages of freedom,—their temple and the book of the law,—if not improved by restoration to their Sabbath and sanctuary privileges, —they remained the same dry bones of the valley, which they called themselves in Chaldea. Their hope of heaven, if not their hope of earth, was equally lost, cut off, and gone, if the terrors of the Lord and the goodness of God equally failed to bring them to repentance. The grand principle of revelation is this: Outward prosperity is no proof of acceptance; outward adversity is no evidence of rejection; the state of the heart, manifested in the life and conversation, is every thing.

II. From Chaldea and Jerusalem, from the dry bones of the despairing and the dead, from the songs and shouts of liberty restored,—we now turn, in the second place, to considerations and interests which are less remote; we turn to the flourishing prospect or the unpromising hue of our own state; we turn to the healthful freshness and vigor of the living and to the dry bones of the dead among ourselves.

It was grace, undeserved favor, I willingly acknowledge, that redeemed the Israelites from slavery, and restored them to the privileges of freedom and religious worship. It was grace, the unmerited goodness of the Sovereign Disposer, I most gratefully acknowledge, which redeemed us from heathenism, and admitted us to the knowledge of the christian faith. The emancipated Jew, with a revelation suited to his circumstances, stood before the God of Abraham, Isaac, and Jacob; and according to his use or abuse of that revelation, he was disapproved or accepted. The redeemed christian, by which term I here mean a person set free from paganism and indulged with the light of the gospel, stands before God, the God and Father of our Lord Jesus Christ; and according to his reception of christianity, his use, or abuse of divine revelation, he is accepted or condemned.

Here then this evening you appear before your Maker and Benefactor. You have either commenced the performance of christian duties, or that performance you have yet to commence. How many have commenced the practice of revealed truth, or how many have yet to begin, it is not my present object to inquire. My address I make to all who are now unchristian in heart and life; to all, who, summoned away in your present state, must be as hopeless of heaven, as the dry bones of the valley were hopeless of animation, strength, and beauty; to all, who wish to emerge from this miserable condition, and secure the recompenses of the gospel; to all such I address the language of solicitude and expostulation.

Do any mournfully exclaim: 'Our inability is the cause of our not becoming christians. Long have we desired the blessed privilege, but hitherto we have found it unattainable. We have not the power to become christians: If we resemble the dead, how can dry bones be made to live?'—My friends, if, as you complain, you *are unable* to embrace the overtures of salvation, I cannot consider you criminal for not embracing them. But, as it seems to me, you must be deceived. I cannot conceive, that infinite perfection would require you to perform, what that perfection has made you unable to perform. It is revolting to my ideas of divine wisdom and goodness.

It has been affirmed, indeed, and I am not insensible to the fact, it has been affirmed in the system of some, among other doctrines equally strange and unscriptural, that we have no capacity to repent,—which is one of the first steps of christianity,—and still shall be condemned if we remain impenitent. The sinner I sometimes hear described as capable of nothing acceptable. Even the rocks and crags of our mountains, or the cliffs and promontories of a barren coast, are said to be as capable of becoming a fruitful field, as he is capable of reforming. His heart is said to be a substance, which nothing but the lightning of Heaven can influence, divide, or soften.

This may be system; but so far as I am able to perceive, it does not appear to be authorized by the holy scriptures, nor indeed to be reconcileable to their rational principles. Wretched sinner! is this your condition? *blameworthy* for not doing what your Creator has made you *unable to do!* This would make the all-wise and all-gracious Being resemble a task-master of Egypt,—requiring brick without straw,—holiness without materials of holiness.

Were this true, it would invalidate the clearest conclusions of our reasoning faculties. Besides, were this our miserable state, why are the means of grace lavished upon us? lavished upon *us*, who are insensible to their influence? Why are promises, promises of immense value, made to repenting sinners, if they possess no power to repent? Why is the Bible full of exhortations, the most kindly and persuasive exhortations to repentance, if we possess no power to receive them?

Ah my friends, believe me, I stand not here to amuse you with paradoxes. I stand not here to preach impossibilities, but the simplicity of the uncorrupted word. I do not exhort the crags of coast or mountain to be levelled, to become smooth, to be transformed to a fertile soil, affording verdure and beauty to the eye, and rich pasturage to our flocks and herds, or productive fields to the husbandman. I preach not this. Such a view of revelation,—is it not dishonorable to our Maker? Does it not implicate the common impressions of man? I preach not this. But I preach repentance to rational beings, to accountable moral agents,—I preach repentance to beings made able to exert the strength imparted, and to supplicate for more.

Do you resemble, as you say, the dry bones of the vision? In a figurative sense, I allow this to be true. And has not the infinite spirit been these many, many *years breathing* upon you? From the four winds, from heaven, earth, and ocean, from the volume of inspiration, from the influences of the Holy Spirit, has not the God of your lives and lengthener of your days been continually breathing upon you? And would you, can any one of you ask me, 'Why is not the work of the Lord revived in our hearts?' I am constrained to reply, Beware of imputing blame to your Father in heaven. Beware of ascribing the cause to him, who was expressly commissioned to redeem you from sin, and to purify you for himself. Recollect this awful truth, The holy spirit may be, and doubtless has been, resisted: the spirit, breathing its sacred fervor upon your soul, may be grieved and may be quenched. Beware of imputing insufficiency to the faith, the baptism, the sacrament, the truths, the promises and threatenings, the hopes and assurances, of the Savior. Had you embraced these favors, you would have experienced their sufficiency. Had you believed in him, that belief would have persuaded you to relinquish every sinful habit. Had you from your heart credited the truths he revealed, you would have received his baptism and sacrament, and you would have felt their spiritualizing efficacy. Had you confided in him, in whose mouth is no guile, his promises would have drawn, his threatenings would have impelled you, to the blessed hopes, the sanctifying principles, the soothing assurances of his religion. The means of grace that are lavished and lost upon you, I admit, are showers wasted upon the desert; but, O unrevived, unreformed sinner! they show not your freedom from culpability,—but they demonstrate the compassion and long-suffering of a God,—a God who has been waiting to be gracious to you.

And shall it be forever thus? When the Lord inquired, 'Son of man, shall these bones, these dry bones, live?' well might Ezekiel reply, O Lord God, thou knowest. I discover no probabilities myself, but I leave all to the disposing of thy providence. Good is thy providence, when it opens and when it closes the door of salvation. Good is thy mercy, when it welcomes and rewards the friend and follower of Christ; and good is thy justice, when it excludes from enjoyment those who hate the light, and who counteract in their soul the purposes of heavenly love.

My hearers! in the months that are gone, what animating hopes, what inspiring anticipation, have your ministers indulged for you! They have said, when this people, from season to season, when this people, from Sabbath to Sabbath, shall view the simplicity, the unobscured light of the gospel—how many new advocates, how many new adherents of Christ, shall we welcome to his faith! Ah visionary hopes of inexperience! fond day-dreams of the human heart! Alas! man is still man—the dry bones of the valley—however breathed upon by Heaven! How many have been invited; but how few, how comparatively small the number, who have come for the blessing! The voice of fervent prayer has ascended, Come from the four winds, O breath, and breathe upon these slain that they may live! but how feeble has been the persuasion of man, how feeble has been even the influence of God!

O how much remains to be done, before the inhabitants of Christendom shall become christians! before these United States shall become christianized! before even you, my friends, become in very deed a christian community! It becomes all our parishes, it becomes you, my hearers! to pause in your inconsideration: it becomes you, amid your unwearied pursuit of all temporal advantages, a comfortable living, honorable distinction, the allowable gratifications of your sphere, to ask yourselves as in the presence of Him who searches the heart, whether these advantages shall be your pursuit; whether you mean to regard, or whether you mean to reject, the faith and practice of the gospel.—As an ambassador of Christ and with the tenderest concern for your welfare, I would intreat you no longer to defer the performance of all christian duties. Without such conformity of heart and hand, you cannot belong to the glorious company of the redeemed; without yielding up your will and wishes to the will and wishes of the only true master on earth, you cannot, you will not, enjoy his promised presence. Glad tidings of life in death —O candidates for eternity! these are not for the dull ear alone. Glad tidings of life in death —they must inspire your heart with holy resolution, or you hear them in vain; they must nerve your hand with powerful energy, or you must remain unimproved; they must christianize you in thinking, in speaking, in acting, or my preaching will be vain, your hearing will be also vain, and you will continue perishing in sin. Like the bones in the valley of vision, you will continue dry, unenjoying, and hopeless. O when will the breath of holiness enter your heart, and flow from your heart, in streams of faith, hope, and love! When will you live, when will you stand on your feet erect, a vigorous and exemplary multitude of christians! Whether the glory of this consummation shall ever be visible among us, thou alone, O Lord God! Father of the spirits of all flesh, thou alone knowest. To thy mercy I commend the souls of this people, in the name of a compassionate redeemer.

---

INTELLIGENT INFIDELS.—We hear the epithet 'intelligent' often applied to men who openly avow their disbelief of the Bible. Now, while we do not deny that there are some that do this who are intelligent on *other* subjects, we are yet to be convinced that such are often found, who have *studied* the great question of the truth of the Christian religion, so as really to be 'intelligent' on *that* subject. Sceptics often make great pretensions to learning and intellectual superiority, by which the humble Christian may be overawed, and frightened from the field of discussion.

### RETIREMENT AND PRAYER.

By retirement, I do not mean absconding, or hiding one's self in a corner, in the country, or in a wilderness; but retiring in our own houses, let the place we live in be ever so populous. To be sure, we love chambers to be private in; and as the rich may make their best rooms a desert for this work, so the poorest may convert any corner in their houses into a place fit for this exercise. It is not the neatness of a closet that cleanseth a soul from filthiness, nor the curiosity and convenience of a drawing room that fits the heart for him that made it; but as Christ made sometimes a mountain, sometimes a ship, sometimes a cross, his pulpit, so a man may make a meadow, a field, a wood, a garret; any corner of his house a place fit to retire in, to consider seriously how the case stands between God and his own soul. He that cannot, or rather will not devote some part of his time to serious reflection, retirement and prayer, might as well say he has no time to be saved. The afflictions and retirement of Manassah, though forced upon him, no doubt contributed much to his amendment. So pleasing is this retirement to God, that he doth expressly call himself our Father which is in secret, Matt. vi. 4. It was in a time of retirement, and upon a mountain, that Christ manifested his glory to his disciples in his transfiguration; it was in retirement that Christ raised the dead child; and that Ezekiel had his vision by the brook Chebar. So God revealed himself to Moses in the burning bush; and therefore it was an excellent advice that St. Chrysostom gave to a man who intended to seek for salvation:—'Depart from the highway, and transplant thyself in some enclosed ground, for it is hard for a tree that stands by the way side to keep its fruit till it be ripe.' And what St. Bazel saith of a solitary life, may in a great measure be applied to such retirement.—'It is the school where men are taught celestial doctrines; divine arts and science are infused by nothing so soon as by this discipline. This is a garden of delights, where virtues, like glittering flowers, send forth their grateful odors. Here grows the red rose, fervent charity, here rises the milk-white lily, Chastity; here the myrtle of mortification is seen, and the frankincense of prayer is here to be found.'

---

SEASONS OF PRAYER.—All that have a care to walk with God, fill their vessels more largely as soon as they rise, before they begin the work of the day, and before they lie down again at night: which is to observe what the Lord appointed in the Levitical ministry, a morning and an evening lamb to be laid upon the altar. So with them that are not stark irreligious, prayer is the key to open the day, and the bolt to shut in the night. But as the skies drop the early dew, and the evening dew upon the grass —yet it would not spring and grow green by that constant and double falling of the dew, unless some great showers at certain seasons did supply the rest; so the customary devotion of prayer twice a day, is the falling of the early and the latter dew; but if you will increase and flourish in the works of grace, empty the great clouds sometimes, and let them fall into a full shower of prayer. Choose out the seasons in your own discretion, when prayer shall overflow like Jordan in the time of harvest.—*Jeremy Taylor.*

### HOW MUCH WAR COSTS.

The incidental losses of war are from three to five times as great as its direct expenses; and yet its ships, and fortifications, and arms, and ammunition, and other engines of death and devastation, cost an incredible amount of money.

The expenses of a single war-ship in actual service are more than *one thousand dollars a day;* and there are in Christendom between two and three thousand such ships. England [illegible] on, for only six years' [illegible] Intwenty years from [illegible] rage of $1,143,444 [illegible] *lion of dollars a day* [illegible] e hundred and twenty years, her war-debt grew from less than *five millions* to more than FOUR THOUSAND *millions of dollars.* She spent in our revolutionary war about $600,000,000; and the wars of Christendom, during only twenty-two years from 1793, cost barely for their support, beside many times more in incidental losses, nearly FIFTEEN THOUSAND MILLIONS OF DOLLARS! six or eight times as much as all the coin in the world!!

Just think how much good might be done with such a sum. To keep every family on earth supplied with a Bible at one dollar a-piece would not take $10,000,000 a year; the expenses of a common education for all the children on the globe, would not exceed $250,000,000 a year, nor those for the higher branches, $150,000,000; ministers of the gospel, with an average salary of $500 each, could be furnished one to every thousand souls for $400,000,000, —in all, $810,000,000: while the bare interest at six per cent. on the war expenses of Christendom for only twenty-two years, would bring an annual income of $900,000,000; ninety millions more than would be requsite to support the institutions of learning and the Christian religion for the whole world!

Did you ever inquire how much *we* have spent for war? In eighteen years from 1816, a period of peace, we paid for war purposes nearly $400,000,000, and less than one-sixth of that sum for peaceful operations of government. In forty-one years fr 1791, our entire expenses amounted to more than $842,000,000, of which only a little more than 37,000,000, one twenty third part of the whole were for civil offices. The war system costs us, in one way and another, not less than $50,000,000, a year even in peace; an average of more than $137,000 every day! All the expenses and losses of war to our nation since the beginning of our revolutionary struggle must be more than TWO THOUSAND MILLIONS OF DOLLARS!—the very interest upon which, amounting at six per cent. to $120,000,000 a year, would more than defray all our necessary expenses of education, religion, and government *without the war system!*

Who pay all this? Who endure all the other evils of war? Who can, if they will, put an end to this fell destroyer? THE PEOPLE. And will they *not* do it? Let them ALL resolve to *have* it cease, and it *will* cease.

SIRIS.

---

ELOQUENCE OF THE BIBLE.—In sacred poetry no metaphor is of more frequent occurrence, than that by which heavy and overwhelming calamities are expressed by the rushing in of waves and billows. When the royal poet of Israel was driven from his throne, into exile beyond Jordan, by the rebellion of his son, he vented the anguish of his heart in that divine Ode, known as the 42d Psalm. Roaming amid the mountains on the east of Jordan, he beheld the torrents from the melted snows on their summits, dashing against rocks and over precipices, and hastening to swell the stream below, already encroaching upon its banks. He seems to have transferred to himself and his fortune that aspect of nature—and poured forth the tide of his grief in the impetus of a bold figure:

> Deep calleth unto deep: thy water-falls roaring around:
> All thy waves and billows have overwhelmed me.

It is too obvious here to need remark, that the boldness and vigor of the poetry are unrivalled. '*Deep calleth unto deep*;'—The torrent that is approaching invites that which is in the rear to hasten onward, that with their collected might they may bear down my feeble head—while I am stunned by the noise of surrounding cataracts.—[Rev. Dr Brantly.

### WHAT WAS THE CHIEF END OF OUR SAVIOR'S DIVINE MISSION?

Most of the answers that have been given to this question involve the false principle that there was some *external* obstacle in the way of human salvation, which our Lord was sent to remove. Now all such answers as imply this, all that refer to the guilt and penalty of a remote ancestor, to the machinations of a personal devil, to the nature of divine justice, divine wrath, divine law, and the like; all, in a word, that recognise any extrinsic difficulty, anything *out of man* himself, to prevent his acceptance with God, we deem incorrect. The truth is, there is not, and there never has been, any obstacle in the way of our salvation, but the evil within us, to wit, *sin.* Accordingly, the chief end of Christ's mission was to deliver us from this, and to induce us to substitute holiness in its place. He came to save us, not by canceling the effects of Adam's transgression, nor by purchasing our release from any outward foe, but by showing us how to save ourselves in abstaining from vice and practising virtue. He came to make us do our own duty, not to perform that duty for us; to induce us to obey the law, not to answer the claims of that law himself; to prompt us to personal obedience, not to put his obedience in the room of our own; to quench the fire of bad passion burning within ourselves, not that of God's anger; to enthrone the principles of justice in human breasts, not to satisfy the divine justice; to win us to our heavenly Father, who is, and always was, ready to pardon the returning sinner, not to alter the mind of Deity, by paying him an equivalent for man's transgression. He came, in fine, to destroy the kingdom of hell within us, and to establish there the kingdom of heaven, by giving us a religion replete with directions, motives, and all needed assistances, whereby we might subdue the power of sin, eradicate false sentiments, be filled with the love of God, of man, and of duty, and thus be put in the way of working out our eternal salvation.—*Unitarian Advocate.*

---

RELIGIOUS DECISION.—And what is the courage of the established Christian? Is it haughty indifference to the feelings of others? an ostentatious independence that erects itself in contempt of obligations, human and divine? It is the dignity of *religious principle* which, in the eye of a good man, sinks all other objects into insignificance compared with his duty to God. In things indifferent he walks with the world.—No studied preciseness in trifles marks his character. But does he come to a point where conscience *doubts* whether an action is right. There he *stops* and *considers.* Does he clearly see that action to be *wrong?* There he *stops* and *stands.* Urge him to go on—entice him—threaten him—there he *stands* inflexible; and if the case requires it, stands against an opposing world.—*Dr. Porter.*

---

(From the Christian Teacher)

### FREE ENQUIRY IN RELIGION.

In the exercise of the right of private judgment, certain first principles of reasoning may be applied, which will serve as a criterion to distinguish true from false religion.—Although religion consists essentially in feeling, faith, inward conviction, yet reason and the moral sense must always govern it's developement.

1. Nothing can be true religion, which is self-contradictory,—which involves a logical absurdity,—which is at variance with the fundamental principles of all reasoning,—and which, if once admitted, would deprive us henceforth of every test of truth and certainty.—Statements are not indeed to be rejected as false, merely because we cannot understand how the subject of them could have happened; for this would oppose an everlasting barrier to the extension of knowledge, and shut up every source of information, but that, which comes within the range of our own individual experience.—But there are in every human intellect certain primary axioms, which we cannot help admitting, and which we tacitly imply in our opinions and conduct, long before the axiom has presented itself in it's abstract shape to the mind.—For example, there are some propositions, which, as soon as ever we comprehend the terms, in which they are conveyed, we perceive cannot be true, because the ideas, of which they consist, exclude and destroy each other. Thus, it is impossible for the same being to be at the same moment infinitely merciful and infinitely vindictive;—it is impossible for two infinitely distinct natures to co-exist in one and the same person; it is impossible for one being to be, at the same time, perfect God and perfect man. And why? because, as soon as we comprehend the ideas, expressed by the words God and man, we perceive, that they cannot in any intelligible sense be predicated of each other. Upon these principles, which are self-evident and planted in all human minds, the certainty of all our knowledge depends. Once shake these principles,—once admit a palpable absurdity, as a truth; and that certainty is for ever gone;—we are, in fact, deprived of reasoning.—In addition to these principles which are universally self-evident, there are others, which furnish a test of the various degrees of probability, from the faintest glimmerings of it up to the very verge of moral certainty; and these also must serve as a guide to us in our search after truth.—For example, we notice that a great uniformity prevails in the works and ways of God; so that one event or appearance draws another after it with the greatest regularity; and, the further we carry our enquiries into nature, the more constantly and exactly do we find this uniformity observed. It is certain, therefore, that, if we saw the whole mechanism of the universe laid open before us we should perceive, that there was absolutely no irregularity, but that every effect was invariably connected with it's specific cause. No doubt, there may seem to us deviations from the order of nature, permitted to occur for some wise and good reason to us unknown; but even these deviations, if the whole of the divine plans were revealed to us, we should unquestionably find were no exceptions to the universal order, but dependent on some higher and more comprehensive law, which human wisdom is as yet unable to trace.—In barbarous times, there was supposed to be a moral merit in the extent of our belief; the greater the natural repugnance of the mind to the reception of a dogma, the greater was the virtue of at least endeavoring to believe it.—But it is time now to discard such absurdities.—God can never be honored by that, which subverts the fundamental laws of the rational nature, with which he has endowed us. The faith, to which the salvation of scripture is promised, is the faith of the heart and the conscience,—the surrender of our wills to the revealed will of our heavenly Father—that faith, which worketh by love.

2. In the minds of all human beings, there is more or less developed, by the circumstance in which they are placed,—a moral sense,—the consciousness of a moral law, which they recognise as divine, and to which they feel themselves bound to yield obedience.—As man advances in knowledge, intelligence and refinement,—the voice of this inward law becomes more clear, precise and full; and on the tacit recognition of it rests the obligation of all those virtues of justice, mercy, honor, sincerity, and rectitude, which are indispensable to the peaceful and beneficial intercourses of human society.—Now whatever we feel to be plainly repugnant to the voice of that inward law, cannot be from God. Do we feel that the obligation of justice is founded in the very nature of an intellectual and moral being? Nothing can be true of God, which is at war with justice. Is a human father forgiving and merciful to his repentant children? Were he otherwise, would his conduct shock our moral feelings? And can the Father of fathers, the best and kindest of all beings, be chargeable with any dealings, which prove him unable or unwilling to exercise this attribute towards his offspring? Is man faithful and true? do we honor him for keeping his promises? And shall He, who is the fountain of truth, disappoint the rational expectations of his creatures; and, when he has encouraged the virtuous, through a long and arduous life, to persevere in righteousness and charity, and to hope for peace at last—shall He cast him aside as accursed, and consign him to everlasting perdition?—Yet this is what some affirm of the everlasting Father.—If we wish to find the truth, our moral feelings must go along with us in our estimate of Christian doctrine.

3. Nothing can be true in religion, which hinders us from carrying out to its entire practical extent, the great Christian doctrine, that all men are our brethren.—If it be inculcated on me, as a most important truth of religion, that the vast majority of human beings, without being able to prevent it by any effort of their own, must be doomed to eternal suffering, my heart recoils from so monstrous a proposition, and takes refuge in absolute unbelief.—If I see thousands of my fellow-creatures around me, of various sects and religions, all enjoying innocently and contentedly the wide spread bounties of the common Creator, apparently as sincere in their religious professions, as well-intentioned and upright, as amiable, as pure-minded and benevolent, as I can believe myself and others, who think with me, to be—and I am told, with a look of intense seriousness, that all these, because they cannot force their minds to think as I do, because they cannot work up their feelings into an artificial state of excitement, which is required by some, as the evidence of conversion—that every one of these now active, happy, and intelligent creatures is a vessel of wrath, set apart by the Almighty for inevitable destruction; I am compelled to reply, shew me, that the scripture actually teaches this tremendous doctrine, and while I believe in a just and merciful God, and have a heart and a concsience within me—I have no other alternative than to reject it.

4. Lastly, is God declared emphatically by our Lord to be the Father of the universal race of man? Nothing, then, which is inconsistent with his paternal character, can be true of a religion, which he inspired and sent into the world.—Conceive to yourselves the fairest and brightest image of an all-perfect Father; and let this image, cherished in your minds, be an inward test of the correctness of every interpretation, put by men on the letter of his revealed word, and of the truth of every doctrine, which is entertained respecting his nature and attributes. Nothing that is partial, capricious, vindictive or unjust, can be predicated of the Almighty Parent of the Universe; for these are qualities, which the impurities of the human mind, imperfectly cleansed from the abominations of an idolatrous worship, has infused into it's dim conceptions of the character of an infinitely wise and good Being. As the mind of man expands, it will be capable of more exalted ideas of God, and blend with them the most refined of it's moral sentiments and the loftiest of its spiritual aspirations.

Guided by these first principles of reasoning and sentiment, we can never go very far wrong; whatever is opposed to them must be false; weatever is in harmony with them may be true, and cannot be pernicious.

---

TENDERNESS OF CONSCIENCE.—A tender conscience is like the apple of a man's eye—the least dust that gathers into it affects it. There is no surer and better way to know whether our consciences are dead and stupid, than to observe what impression *small sins* (as they are improperly named) make upon them: if we are not very careful to avoid all appearances of evil, and to shun whatever looks like sin, if we are not much troubled at the vanity of our thoughts and words, at the rising up of sinful motives and desires in us, as we have been formerly, we may then conclude that our

hearts are hardened, and our consciences are stupefied; for a tender conscience will no more allow of what are called small sins, than of great sins.

### UNITARIANISM A RELIGION TO LIVE BY.

The authorship of the following article will be readily inferred by many of our readers, and will be none the less valued on that account. But it needs not a knowledge of authorship to attract readers to beautiful sentiments beautifully expressed; nor is it material to them, either as it regards their pleasure or their edification, (if they have never seen them before) whether they were penned some half dozen years ago, or are now fresh from the author's mind and heart.

I would not boast. Ill does it become one, who feels that in this world we repose on waves and grasp shadows, to vaunt of privilege and light; but as a humble recipient of God's mercies, I would bless him, and as a reasoning being I would vindicate his ways.

And I seriously ask my heart, is Unitarianism a religion to support me in life? Is it the true dial by which all the shadows of my conduct may be formed? How will it avail me in domestic scenes? Little should I be worthy of God's mercies, if I deemed it were essential for me to look around on my smiling children, and say, you are corrupt by nature, the worm of transgression is even now gnawing at your tender heart-strings, and hell is paved with the bones of such as you. Unitarianism tells me in milder language to nourish the good soil that God has given me to cultivate, and while I guard my children against temptation and remorse, to take them to my arms as Jesus did, and tenderly, yet confidently say, 'of such is the Kingdom of Heaven.'

My religion teaches me the beauty of family order and repose. God is not struggling with his children; the sun shines daily in the heavens, the seasons alternate in harmony, the seed falls, the tall tree towers in quiet grandeur, the blossom expands in gorgeous drapery; and solemn, not harsh, is the sound which issues from the turning hinge of *unexpected* destiny. Unitarianism acts not in the whirlwind or the storm. It knocks as plainly on the Christian's heart in the repose of his family, as it does in the closet of prayer, or the crowded tabernacle. The serene order apparent in the natural operations of the Deity, calls on me to give my first thoughts to him, to bring my children and family with their morning offering to his throne, and teach them that the sun of righteousness should rise as steadily on their souls, as the orb of light on the created world.

This spirit of order I am taught to exercise through each successive day, not slavishly because God will be angry with me if I err, but lovingly because 'he has given me a heart to feel, and reason to perceive,' that order is beautiful and he is its author.

In society how shall my religion regulate my conduct? If my heart is joyful, it will be seen in my deportment. If the sun shines, the icicle will melt in its beams. Not mine the piety that shows a cold exterior. The warm springs of social life will gush from the unsealed fountains of Christian love, and communicate a healthy freshness around. The measured step and shaded look are not for him, who feels that he and his human brethren were made 'a little lower than the angels, and have an inheritance that fadeth not away.' In happiness, man's countenance is bright and upward; he looks with sympathy on his fellow men, and this sympathy is a pledge of fellowship hereafter.

Why then walk mournfully among them? It is true, they who believe that a large proportion of the human race must be damned, *ought* to be sad. How *can* they smile, even if the seventh heaven is opening to receive their own favored souls? Give me the hemlock and the cypress, let my walk be among tombs and in deserts, when I am assured that my fellows are consigned to perdition; but until then, let me rejoice that I am not authorised to say of one man he is a saint, and of another he is a sinner, unless I witness in this, stains of moral turpitude, and in that, characters of moral goodness. I rejoice that I belong not to the few, holy and happy though they be, who can point to the elect, and waive off the condemned. Men are my brethren. Jesus came to save them, and I will not forestall the awful day of account, when they will be judged, not according to man's judgment, nor as they stand within the little threshold of this or that sect, nor as they can pronounce the shibboleth of one or another faith.

But if adversity should come, and the well meant shaft of Heaven pierce me with sorrow, how will my religion tell me to bear the wound? Oh, Father! let me not boast of coming fortitude. Perhaps I may lay a broken heart on thine altar, but my hope and prayer is, that thy spirit may sustain me. I would ask, what benefit to myself or others can I draw from this troubled fountain? In what point of view can I well discern the light that will assuredly rise behind this cloud? How can I best prune my wings to soar above it? I would turn to the solitude of my soul, and say, what companion shall I give thee in thy sorrow? If thou hast not slighted heaven, it is before thee, around thee, within thy reach. Fear not the darkness—grasp firmly this ark, and blessings shall come to meet thee from its refuge.

To *man's* serene and reasoning eye, Unitarianism is a cheering guide. It leads him in the light, not among the pitfalls, of Providence. It courts not mystery, it mounts over sectarian speculation, it looks up humbly to God and downward charitably on human kind.

To *woman* it is 'an anchor, sure and steadfast.' What has she to do with calvinistic subtleties, who feels the simple truth, that God is the Father, and has sent Jesus to be her Savior from moral death? Tell her not of the sufferings of a Deity. Bewilder not her excitable imagination. Jesus is enough to fill her comprehension, when you allow her to fix her unbiassed gaze on his office and ministration. She asks not for the crucifixion of her Maker. Enough for her that he who was *sent* is the life, the truth, the way; that his example was irreproachable, his doctrines heavenly, his miracles divine.

And *childhood*, feeble but unsophisticated childhood, this religion is for you. Your young hearts tell you that God is love. You know not why the sin of your birth should be laid on Jesus the friend of childhood. Clear your brow—his religion was not sent to sadden you. You are not subjects of God's wrath. Christianity is essentially a religion of hope—clasp your unsullied hands, pray to the Father as his son has taught you, and fear not that in his exalted place he will forget his 'little ones.' C. G.

*Charleston, S. C.*

### THE MAJESTY OF THE CLESTIAL WORLD.

The eminent philosopher, Dr Dick, of Scotland, has an original article in the last number of the Knickerbocker, upon the 'Rings of Saturn,' which will attract attention and admiration, not less for the simple eloquence of its style than for the magnitude and grandeur of its novel subject. The more recent discovery of the concentric rings, their immense breadth and thickness, and the rapid motion they make, in their 'awful cycles,' are treated at length, and in the most clear and satisfactory manner. Dr Dick believes that the double ring of Saturn is a *solid, compact substance*, and not a mere cloud, or shining fluid, since it casts a deep shadow upon different regions of the planet, as may easily be seen by good telescopes; and that its rapid motion is ordained by the Creator, to sustain the ring and prevent its collapsing, and falling down upon the planet. The outer ring of Saturn would enclose a globe ten thousand eight hundred times larger than this earth! and the inner one a globe three hundred and forty times larger than *our* planet. The whole area within the rings embraces more than twenty-eight thousand eight hundred millions of square miles! From the body of the planet, the rings appear like large luminous arches, or semi-circles of light, occupying one fifth part of the visible sky; looking, in the day time like a dim cloud, or like our moon, after the sun has risen; and in the night, increasing in brightness, and wearing the shadow of Saturn's globe on their eastern boundary, opposite to the sun.—From that rapid motion, a new portion of the diversified scenery of the rings will appear every two or three minutes in the horizon, distinguishable by common telescopes.

The contrary motion of Saturn's shadow, also, on the rings, and the revolving of the rings around the planet, at different periods—(one scene rising on the upper, and another and a different on the lower, and through the opening between the stars, planets and satellites appearing,) will form another variety of this grand celestial scenery. During the half year of Saturn, (nearly fifteen of our years,) the sun shines without intermission on one side of the rings, and during the same period on the earth. But, says Dr Dick, we are not hence to conclude, 'that such a situation is physically uncomfortable. We know that they enjoy the light of their moons without almost any interruption. Sometimes two, sometimes four, and sometimes all their seven moons, are shining in their hemisphere in one bright assemblage. Besides during this period is the principal opportunity they enjoy of contemplating the starry firmament, and surveying the more distant regions of the universe, in which they may enjoy a pleasure equal, if not superior to what is felt amidst the splendor of the solar rays; and it is not improbable, that multitudes may resort to these darker regions for the purpose of making celestial observations,' since the bright shining of the rings at night doubtless prevents the starry heavens from being distinguished. Our philosopher does not doubt that the rings of Saturn serve as a spacious abode for myriads of intelligent creatures.—*N. Y. Star.*

## CHRISTIAN REGISTER.

BOSTON, MARCH 3, 1838.

### TERMS OF COMMUNION.

The following letter is from a very respectable and intelligent layman. It was addressed to the Church in Westfield, Mass.. and placed in the hands of the Pastor with a request that it might be laid before that body, in such a way as might best comport with his feelings and his sense of what was right and expedient in the case.

We understand from its writer that the letter was communicated soon after its reception by the Pastor to a Committee of the Church, consisting of the Deacons and five or six other members. The subject was occasionally before this committee during several months, till at length the case was submitted to the church, who were requested to convene prepared to vote *by ballot and without discussion*. A meeting was accordingly held; at which, we are informed the letter was not read, (and, indeed, had never been presented to the church) but it was voted, *on ballot*, 26 in the affirmative and 20 in the negative, to receive the applicant for membership with no other creed or confession of faith than the Bible itself. In communicating the facts of the case to us, the writer of the letter remarks:

With so large a minority of the Church in opposition to what I consider to be the first principles of Protestantism, and to that 'liberty wherewith Christ hath made us free,' and being apprehensive that my reception might tend to produce discord, where there should be harmony, and engender feelings of jealousy and contention, rather than love and good wishes, I shall deem it my duty quietly to submit to a deprivation of what I consider a Christian right, as well as a Christian duty, until the principles of Gospel liberty are more perfectly understood and appreciated. Is it not assuming a responsibility of more than ordinary magnitude, when we undertake to exclude from the table of our common Lord and Master, one whom he has invited, nay, commanded to come, whose life and Christian character, we do not question, simply because he cannot see with our eyes, and hear with our ears, and understand with our minds, or believe what we believe concerning the doctrines of the Gospel? May God forgive, as I freely do, those who in this case, from what I believe to be a mistaken sense of duty, have assumed this responsibility: and may the time soon come when the heart and the creed of every true Christian shall be so expanded as to embrace within his Christian charity and sympathy, every member of the human family, by whatever name he may be called, who gives evidence by his life and conversation, that love to God, and love to man are his indwelling principles, and his predominating rules of action. It gives me pleasure further to state as an evidence of increasing liberality and kindness of feeling upon this subject among the more intelligent portion of the Christian public, that I have reason to believe that both the Pastor of this Church and a majority of its officers, were well disposed toward a favorable issue of the application made to them. J. F.

### TO THE CONGREGATIONAL CHURCH IN WESTFIELD.

My Christian Friends:

The obligation to confess Christ before man, in obedience to the command of our Savior, and in the ordinances of his appointment, has for a long time rested with great weight upon my mind; insomuch that I dare not longer continue in a state of practical disobedience of what I conceive to be a Divine command and without an earnest effort on my part, either to discharge the obligation by a performance of the duty or in some way to acquit myself of the responsibility of disobeying what I feel to be a divine requirement.

In the course which I have now felt it my duty to pursue, I pray God that nothing may be done from a contentious or disorderly spirit, or that shall tend to interrupt the peace and harmony which now so happily prevails here, obstruct the further progress of the Redeemer's Kingdom, or impair the influence of his Gospel upon the hearts of ourselves or others.

It is I believe generally known that my views of the doctrinal truths of the scriptures are in some respects different from those entertained by many if not by all of you. Whatever may be their character, they have been formed, as I think, from an attentive, serious and prayerful consideration of the scriptures of truth, which a merciful God has seen fit to communicate, as a record of his will, to the erring and sinful children of men, and under a solemn and impressive sense of my responsibility to that God for the faithful improvement of those privileges and faculties with which he has so kindly favored me. If in this investigation of truth my mind has arrived to a different conclusion from that to which you and many others have attained I would by no means attribute it to any greater fidelity in the pursuit, or sagacity in the discovery of truth on my part than is exercised or enjoyed by others, but to the simple fact that 'God hath made us to differ.' This plain and simple truth is no less apparent in the operation of our minds than in the structure of our bodies, and would seem designed to teach us that with equal integrity and sincerity, with equal candor and piety, and with apparently equal facilities for research, different minds may be led to very different results. It will, I trust, be admitted by all protestant Christians that the conclusion of each one's own mind as to the truths and principles taught in God's word, being honestly and faithfully deduced by him therefrom, are to be regarded and implicitly obeyed, by each and all, as the only rule of action. To submit the mind to the control of any human authority in matters of conscience and religious faith is a degradation unworthy an immortal being and entirely subversive of those fundamental principles of our nature upon which our moral accountability is founded.

As we cannot rightfully depute another to perform for us our moral or religious duties, so we cannot innocently receive another's faith as our own, or make his principles our rule of conduct without a full conviction of their entire accordance with the word of God.

Whoever shall wilfully or wickedly shut his eyes against the truth or perversely receive error for truth or truth for error, or carelessly adopt as true what he has not faithfully examined and compared with the source of all truth, will doubtless be held responsible by him who searcheth the heart, for the fidelity with which he shall discharge this as well as all other duties, and be justly held responsible for criminal neglect or for willful error.

If then these incontrovertible principles be admitted, have we a right to shut out from our charity or Christian fellowship one whom we have reason to think equally honest and sincere with ourselves in the pursuit of truth, although he may have arrived at a different result from that which we have attained, provided his life and general deportment be such as becometh the Gospel of Christ. In short, is there any other safe standard by which *we* can judge of Christian character than a Christian profession; that is, a profession of a firm belief of the Gospel and a cordial reception of its truth and principles as revealed to each *one's own mind*, sustained and confirmed by a virtuous and Christian life?

The correctness of these views as general truths will probably not be denied by those who duly apprehend and admit the fundamental principles of Protestantism; but will be thought by some to require qualification before they are admitted to a practical application. It has therefore been deemed a necessary preliminary to Christian confidence and communion that there should be a mutual consent and agreement in regard to certain fundamental truths and principles supposed to be fully and clearly revealed in the word of God and of vital importance to a full and just reception of it. But if an individual or a community of Christians has a right to erect a barrier of *essential truths* beyond which his or their Christian charity or sympathy shall not be permitted to extend, is it not equally competent and equally incumbent upon each and all others to do the same, by which, *essential truths* may be multipled to an extent limited only by the number of individual Christians in the wide world? All surely have an equal right to determine for themselves what shall in their estimation be adjudged *essential truths*, and in this way a vast amount of Christian energy and effort has been and doubtless will still be expended in mutual recrimination and in determining by what barriers of their own erection their fellow Christians may be most conscientiously and effectually shut out of the Kingdom of Heaven.

Had God seen fit to give us any standard by which to determine the comparative value of truths revealed in effecting the salvation of men, or had he empowered one man or one class of men to ascertain truth or the comparative value of different truths for others, it might then be the part of duty to submit our own minds to the guidance and direction of others; but inasmuch as he has given us the revelation of his will in his written word, as the only rule of faith and practice, and has seen fit in his infinite wisdom to give us no other interpreter of this will than those rational and moral powers with which he has endowed and so highly distinguished man from the other works of his hands, it would seem to be a manifest indication of his Providence that by means of these powers each one should determine for himself the truths revealed and the duties required of him; and a manifest departure from the design of our creation and a disregard of the very organization of our being, to submit the operation of our own minds to the direction or dictation of any other human being whatsoever.

I think I can say with the utmost sincerity and as in the fear of God that I believe the Bible to contain the revelation of God's will to man, that its truths are to be believed, its principles to be received into the mind, the duties enjoined in it obeyed, and its prohibitions and threatenings regarded, by all to whom it has been communicated who would enjoy the favor of God here, or eternal felicity with him hereafter. Believing this and that the institution of the Lord's Supper, commemorative of his love, his sufferings and his death was mercifully designed and adapted to invigorate and improve the Christian's faith and hope, to strengthen and encourage him in the discharge of all duty, and in a sense to commit and pledge him in humble reliance on the gracious aid of his Heavenly Father to a perseverance in the Christian life, and that its observance is obligatory upon all who would claim the privilege of the Christian name or enjoy the reward of Christian obedience, I respectfully ask permission to unite with you in the celebration of this ordinance and to be received to the fellowship and communion of your church.

The terms of admission however, which have been prescribed for your church as I suppose from time immemorial, as they now stand, present a barrier to me impassable. To your confession of faith, containing as it does a sentiment or exhibiting a doctrine which does not appear to me to be contained in or legitimately deducible from the word of God, I cannot with my views of scriptural truth conscientiously assent. I believe the scriptures to represent the Eternal God as existing in simple unity without division into persons or distinctions, and that our Lord and Savior Jesus Christ was constituted and appointed by 'his Father and our Father, his God and our God,' by his life as well as his death to redeem the world from sin, and by his resurrection to point out and lead the way to those who should believe and obey him to eternal life beyond the grave; and that in his highest character or nature, how high soever that may be, he was subordinate to and dependant upon his Father for all the power conferred upon or possessed by him. 'That all power *was given* to him in heaven and on earth.' These opinions I hold because *I think* I find them thus revealed in the word of God. With the exception of the Trinity I am not conscious of entertaining any doctrines or opinions essentially at variance with what I conceive to be the meaning of your confession, or the opinions which I believe to be held by most of your intelligent members.

It would be improper if not indecorous for me on this occasion to enter into an argument to prove the truth of my opinions in regard to the doctrine of the Trinity. I do not by any means hold my opinions upon this subject to be necessary to salvation; and, if I know at all my own heart, I feel entirely willing to concede to all others the same liberty which I would claim for myself. Although I have been ready at all times to avow and on all suitable occasions to maintain my own faith, I hope I have not done it in unkindness or uncharitableness to that of others, and I believe it will be generally conceded that I have rather subjected myself to the imputation of holding my opinions with too much apparent indifference than to that of proselyting others to the belief of them.

I think I can from the heart adopt the prayer of the pious Dr Watts, when at the close of a long and most devoted life he says in a solemn address to the Deity, 'Hadst thou told me plainly in any single text that the Father, Son and Holy Spirit are three real distinct persons in thy divine nature, I had never suffered myself to be bewildered in so many doubts, nor embarrassed with so many strong fears of assenting to the mere inventions of men instead of Divine doctrine, but I should have humbly and immediately accepted thy words, so far as it was possible for me to understand them, as the only rule of my faith; or hadst thou been pleased so to express and include this proposition in the several scattered parts of thy Book from whence my reason might with care find out and with certainty infer this doctrine, I should have joyfully employed all my reasoning powers with the utmost skill and activity to have found out this inference and ingrafted it into my soul.'

And should an article of faith which such men as Watts and Locke, so greatly doubted, and Sir Isaac Newton* and Milton and many others eminent alike for piety and talent have entirely disbelieved, be here insisted upon as a pre-requisite to Christian communion; and the Christian name and character denied to all, whatever may be their lives, who cannot conscientiously assent to it?

My friends, I cannot believe that a point of this kind should be permitted to separate us, that there can be so much practical value in the belief of this truth, if truth it be, in the mind of the humble and devout disciple of Christ as the prominence given it by theologians seems to imply.

I believe myself to have embraced Christ as he is offered in the Gospel, and that I do from the heart endeavor to make His law the rule of my conduct, and if you discover nothing in my life at variance with this profession, I respectfully request admission to your christian fellowship and communion, and upon a declaration which I here make and am ready to make at any other time and place, of my firm belief in the Holy scriptures as containing the revelation of God's will to man, and my earnest desire to receive all its truths and doctrines as I believe they were understood and intended to be taught by the inspired writers of the sacred volume.

It will perhaps be thought by some to savor more of pride or arrogance than of christian humility in an individual to request of a whole church a departure from a long established custom and carrying one with it the sanction of remote antiquity, for his special accommodation. It would seem however a most propitious period when a large portion of the christian church on this side the waters are nearly rent asunder by the most violent and bitter contentions, touching the proper construction and interpretation of creeds, all tending so much to discredit and injure the cause of Christ with the unbelieving world, and to impair its influence in the hearts of men, to consider whether it would not be expedient and most profitable for all to return to what is believed to have been the universal practice in the primitive times of the Gospel, and adopting that as the only certain rule of faith and practice, lay aside all human expositions of it, as of less authority than the rule itself, and as the unquestionable source of much controversy and unkind if not unchristian feeling.

In examining the terms of admission to your church it has occurred to me as not a little remarkable that in the summary of supposed general truths, composing your confession of faith, and which it is thought necessary should be believed as a pre-requisite to christian communion, neither the inspiration or authenticity of the Bible, acknowledged by all as the basis of christian hopes and christian principles, is included or referred to, or even its very existence recognized; thus *apparently* substituting a human and consequently *fallible* compilation of doctrines for that *infallible* record of sacred truth which Infinite wisdom has seen fit to communicate as the sole rule and guide of human conduct.

It may here be said, that if the terms of communion established by this or any other church are such that an individual cannot conscientiously assent to them, he is at full liberty to go elsewhere and seek a more congenial faith and more ready admission to christian privileges. Setting aside the cold and unfeeling indifference implied in this position, I would remark that it may doubtless be true that in this wide world a community of christians might be found, whose general views and principles were more in accordance with my own than are those generally entertained here, yet I very much doubt whether an individual can ever find a large body of professing christians whose feelings and principles are in all respects entirely congenial with his own. Is it so, my friends, with your own church? I hope it may not be considered indecorous or disrespectful to suggest the opinion here that there are some members of your church, notwithstanding their assent to your confession of faith, whose principles and opinions are less congenial with those of other members than with my own. And I am fully persuaded that a creed of human device, be it ever so correct or specific, is but a feeble instrument in preserving the purity and soundness of a church.

God in his Providence has seen fit to locate me in this part of his dominion, to surround me with privileges infinitely beyond my deserts and to impose upon me corresponding duties and responsibilities which it is my earnest desire to discharge and sustain in a manner which I believe will be most for his glory and to his acceptance. And I feel it to be an indication of his Providence that we should be fellow-laborers together in the vineyard of our common Lord and Master and co-operate in the endeavor to extend his kingdom and to cause his principles to prevail more extensively in our own and in the hearts of others. The records of your church contain the names of many of my nearest and dearest earthly friends, some of whom have already, I trust, entered upon the rewards of the just in the world of spirits, and others are still ripening for the same felicity under your auspices, and with all of whom I cannot but hope to sit down in our Heavenly Father's kingdom, while we enjoy together his presence and blessing through the endless ages of eternity.

In the consideration of the case now submitted to your decision, it is my sincere desire that you will lay aside all considerations which may proceed from any feelings of personal kindness or regard, which I have reason to believe many of you entertain towards me; and be guided only by a sense of duty to the great head of the Church and by the principles of the Gospel of Peace; and that you may be led by the spirit of God to the adoption of that course which shall be most productive of peace and harmony in the church and in the society, is the earnest prayer of

Your friend and fellow-citizen. J. F.

* I had supposed when this sentence was written that it was generally conceded that the opinions of Sir Isaac Newton were decidedly anti-trinitarian. I am told however that it is not thus conceded. I am not aware that he has left behind him any evidence that he was a believer in the doctrine of the Trinity, unless it result from the circumstance that he remained to the day of his death a member of the Church of England. A fact which was equally true of many others whose opinions upon this subject were openly and decidedly Unitarian.

In a learned treatise which he wrote, giving the history of 'two corruptions of scripture,' it has seemed to me it would have been very natural, to say the least of it, when standing upon Unitarian ground and earnestly contending against the genuineness of passages of scripture, which if genuine were supposed to be nearly fatal to that doctrine, that he should have disclaimed the holding of opinions, which he might have well supposed would have been imputed to him, if he could have done it consistently with truth. But I cannot find that he ever made any such disclaimer, and I am inclined to think that most men of candid minds who shall read the treatise above referred to, will be satisfied that this great Philosopher did not hold the doctrine of the Trinity as commonly received. It is of very little consequence however, either way, for great names may be found on both sides of all questions, moral, religious or political. 'Thus saith the Lord,' is the only lawful authority to the true Christian, and each one's own mind the only just arbiter *to himself* as to what this authority pronounces.

### THE CAUSE OF PEACE.

It is gratifying to observe the interest manifested of late in this philanthropic and holy cause. The course of Lectures at the Odeon has been well attended, and has been instrumental we trust, already, in awakening attention to the subject, in minds before indifferent, and in giving a new impulse to the efforts of those who have been long and steadily laboring to prevent dissension and bloodshed amongst men. May this good influence continue and be increased, till many new and powerful friends and advocates of pacific principles are raised up to take the place of those who are passing away.

During many years the doctrines and principles of Peace were ably and successfully advocated by the 'Friend of Peace,' a periodical conducted by the late venerable and lamented Dr Noah Worcester, under the auspices of the Massachusetts Peace Society. At the formation of the American Peace Society, this publication was discontinued, and a new one called the 'Calumet' was established by the American Society. The publication has now assumed a larger and more respectable form, and is published quarterly under the title of 'The Advocate of Peace.' The fourth number of this work, is just published. It is a neat and well printed Octavo pamphlet of 48 pages, and contains much important matter which is well adapted to interest and edify the reader. The following is a list of topics.

The Testimony of Statesmen against War; War in contrast with the Bible; Prejudices in favor of War; The Duty of Christians regarding War learned from the Bible; Mr Wolff's Address on Peace; Rev. Noah Worcester, D. D.; Literary Notices; Miscellaneous.

The terms of subscription are one dollar a year. Those who feel an interest in the subject of peace and who would keep alive their zeal for the dissemination of Peace principles will do well to subscribe for 'The Advocate of Peace.' In so doing they will not merely serve themselves, by obtaining an interesting quarterly periodical, but will help to strengthen the hands of those, who are laboring in one of the best of causes.

### DESIRE OF THE CHINESE FOR THE SCRIPTURES.

We have seen a letter from the Rev. C. Gutzlaff which states that the inhabitants of those districts of China which he has visited, universally manifest the utmost avidity to obtain possession of the copies of the Bible and of the religious tracts which he had procured and transported with him, for distribution wherever he could gain admission. He says, that when he entered into a village, all the pursuits of the inhabitants were suspended, while old and young flocked around the Distributor of Books. He was received with marks of genuine hospitality and kindness by the natives, who in a very short time entirely exhausted his large stock of books and pamphlets, so that not a single leaf was left, and thousands went away disappointed at not obtaining any thing from his store. He observes that the vigilance of the mandarins has considerably abated during the last three or four years, and that there is much more reason to hope for an entrance into the Provinces of the empire than there formerly was.

He is just about to establish a small Chinese Cabinet Library of 10 or 12 volumes.

It is doubtless, true that the motives which influence the natives to seize the Books of the Distributor with such extreme avidity, are not always, or generally, exactly such as we might desire and approve: yet the circumstance is full of interest and importance in connexion with future plans for civilizing and evangelizing China, and ought to be taken full advantage of by the zealous friends and propagators of Christianity throughout the civilized world. For, if only the Scriptures are scattered widely amongst that dormant people and light, furnished to their minds by which they can read and understand them, the great work is done, and the haughty celestial empire will bow at the feet of the King of Saints.

### PUBLIC CEMETERY AT WASHINGTON.

The cemetery at Washington,—usually called the Congressional Burying ground, is situated about a mile easterly from the capital. It contains from three to four acres, neatly enclosed with a brick wall, and is laid out in squares with suitable and convenient passages. Though called the *Congressional* burying ground it is not held exclusively for the use of Congress, as many of the squares are appropriated for citizens of Washington.

At what time this spot was set apart for a cemetery we are unable to say. It is probable, however, that it was in January 1801 at the interment of James Jones, Representative from Georgia, and the first member of Congress who died in Washington.

The number of monuments of members of Congress, from that time up to 1836 is thirty. The monuments, are all plain and modest in their structure, being composed of a simple block of white marble, about three feet high, and from 18 to 24 inches at the base, gradually diminishing to about two thirds that size at the top. The only inscription is the name, residence, age, and time of decease, of the individual, and the designation, Senator or Representative, as the case may be.

The following table, the minutes of which were taken upon the spot, in 1836, will show the number and order of interments of members of Congress up to that date, with the exception of two or three whose monuments were not then completed.

| *Name.* | *Residence.* | *Which House.* | *Time of death.* | *Age.* |
|---|---|---|---|---|
| James Jones | Georgia | Rep. | Jan. 11 1801 | 32 |
| Levi Casey | S. C. | Rep. | Feb. 3 1807 | 54 |
| Uriah Tracy | Conn. | Sen. | July 19 1837 | 52 |
| Ezra Darby | N. J. | Rep. | Jan. 28 1808 | 39 |
| Francis Mallone | R. I. | Rep. | June 4 1809 | 50 |
| Thomas Blount | N. C. | Rep. | Feb. 7 1812 | 52 |
| John Smith | Penn. | Rep. | Dec. 30 1812 | 71 |
| John Dawson | Va. | Rep. | March 31 1814 | 52 |
| Rich'd Hayford | N. C. | Rep. | Ap'l 9 1816 | 48 |
| Elijah Brigham | Mass. | Sen. | July 22 1816 | 73 |
| Geo. Munford | N. C. | Rep. | Dec. 31 1818 | — |
| David Walker | Ky. | Rep. | March 1 1820 | — |
| Jesse Slocomb | N. C. | Rep. | Dec. 20 1820 | 40 |
| James Burrill | R. I. | Sen. | Dec. 26 1820 | 48 |
| Wm. A. Trimble | Ohio | Sen. | Dec. 13 1821 | 35 |
| Wm. Pinckney | Md. | Sen. | Feb. 25 1822 | 58 |
| Wm. L. Ball | Va. | Rep. | Feb. 29 1824 | 43 |
| John Gaillard | S. C. | Sen. | Feb. 26 1826 | 60 |
| Christ'r Rankin | Missis. | Rep. | March 14 1826 | 38 |
| Nath'l Hazard | R. I. | Rep. | Dec. 17 1826 | 47 |
| Alex'r Smyth | Va. | Rep. | Ap'l 17 1830 | — |
| James Noble | Ind. | Sen. | Feb. 26 1831 | 48 |
| C. C. Johnson | Va. | Rep. | —— —— | 37 |
| Jona. Hunt | Vt. | Rep. | May 15 1832 | — |
| Geo. E. Mitchell | Md. | Rep. | June 28 1832 | — |
| Philip Doddridge | Va. | Rep. | —— —— | — |
| James Lent | N. Y. | Rep. | Feb. [illegible] 1832 | 50 |
| Thom. T. Bouldin | Va. | Rep. | Feb. [illegible] | — |
| James Blair | S. C. | Rep. | [illegible] | — |
| L. P. Dennis | Md | Rep. | [illegible] 1834 | — |

Besides these there is a similar monument to Samuel Alleyne Otis, Secretary to the U. S. Senate, who died April 22, 1814, aged 73. There is also a very showy and expensive monument (in very bad taste we think) to Vice President Gerry, who died at Washington Nov. 23, 1814, aged 70.

### NOVEL READING ON THE DECLINE.

We find it stated in '*The great Metropolis*' that the falling off in demand for works of fiction has been very great, within the last few years, and that very few, even of those written by novelists of the first reputation afford to their publishers a remunerating sale.

This is a favorable indication of the taste of the age. Probably the flood of works of this description with which the literary world has been deluged of late years has tended to satiate the sickly thirst of the hyper-romantic, and thus the evil has worked its own remedy. Besides, public attention has been so generally awakened to scientific pursuits, and the various branches of useful knowledge have been so popularized, that, it must reasonably be expected that ordinary novels would come to a poor market.

The humble Penny Magazine has scattered whole libraries of romances to the four winds.

## QUARTERLY CHARITY LECTURE.

We are sorry to find that this venerable and excellent charity is falling more and more into neglect. Its objects are well worthy of the attention and contribution of the benevolent; and it certainly has especial claim to the attendance and aid of the members of the various congregations that are associated in its maintenance, and whose pastors alternately officiate at its public services It is a good old charity, well projected and generously supported by the Fathers, and ought not to be lightly regarded by the children.

## DUEL AT WASHINGTON.

Without entering minutely into the particulars of this bloody and nefarious transaction, concerning which, at the time when our paper goes to press, various contradictory rumors are afloat, and much is, doubtless, written for political effect, we feel called upon to give simple expression to the feelings of indignation and horror which its intelligence has excited in our mind in common with those of a large majority of our fellow citizens, and, in general, of the conductors of the Press.

In whatever light we contemplate the affair, the death of Cilley appears to have been nothing less than a wanton and savage murder. But, when we regard all the circumstances of the affray from the Christian point of view, connecting it with the realities of the eternal world, and applying to it the spirit of the precepts of the Son of God, then, especially, does it stand out before the mind in bold relief in its blackness and enormity of guilt, and fill us with wonder, abhorrence and disgust.

The crime admits of no palliation. Even the ridiculous and inhuman etiquette of the Duellist's code of honor had been fully complied with, before the fatal shot was fired. Common vengeance had been appeased. Ample sacrifice had been made of principle to an unhallowed and barbarous usage. With sufficient hardihood had life been risked, and the tender and holy ties of kindred put to hazard, for the purchase of fame for courage at the mouths of the unprincipled, and of censure for cowardice on the part of the good. And even the fallen angels, themselves, could have asked no greater stretch of impiety on the part of the sons of men, than these Duellists had attained, when they had stood up twice, or thrice, in the full view of Heaven, and aimed, in cold blood, the murderous weapon against each other's breasts.

We know not that history affords an instance of a more reckless and barbarous slaughter on such absolutely trivial grounds. We earnestly hope that there will be a full and immediate investigation of the affair; and that all who were implicated in it will meet with a punishment proportioned to their guilt. At least, the minds of an enlightened and Christian people, will award to them, each and all, that meed of ignominy and disgust which are their due, and which, next to the condemnation of conscience and in connexion with it, is the severest torture of the criminal.

---

The Christian Examiner for March is on our table. The following is the Table of Contents:

1. Life of Swedenborg.
2. Incidents of Travel.
3. Wayland's Political Economy.
4. The Wine Question.
5. Beard's Collection of Hymns.
6. Prescott's Ferdinand and Isabella.
7. Matter's History of Gnosticism.
8. Notices and Intelligence.

We regret to hear that the list of subscribers to the Examiner has suffered considerable diminution during the past year. It certainly merits a liberal patronage.

---

We acknowledge with thanks the receipt of interesting public documents, from the Hon. J. Reed at Washington.

---

An article which appeared in the Register several months ago is accidentally republished on our last page.

## ECCLESIASTICAL.

*Installations.*—At Woodstock, on the 14th instant, over the Congregational Church and Society, Rev. Worthington Wright, late pastor of a church in Milton, N. Y. Sermon by Rev. Phineas Cooke, of Lebanon, N. H.,

The first minister of Woodstock was Rev. George Daman, settled in 1781, dismissed in [illegible] died in 1796, at the age of 61. He [illegible]ly a minister in Martha's Vineyard [illegible] thence during the troubles of the [illegible]ary war. The next settled minister [illegible] Rev. Walter Chapin,—settled in 1810, and dismissed by death in 1827, at the age of 48. [illegible] next, Rev. John Richards,—settled in 1827, [illegible]ssed in 1831. The next, Rev. Robgate,—settled in 1832, and dismissed [illegible] Rev. Mr Wright is now settled by [illegible]ous consent of the Church and Society, [illegible] as of the Council, and the prospects of the Society are good.

*In Weathersfield, Conn.*, Rev. Robert Southgate as Colleagiae Pastor of the Rev. Dr Tenney, over the First Congregational Church. Sermon by the Rev. Mr Bond, of Norwich.

Ordained in Albany, Jan. 31st, over the Congregational Church and Society in that place, Mr George F. Tewksbury, late of the Theological School in Andover. Sermon by Rev. Mr Cummings of Portland, Me.

*Clerical Changes.*—The Rev. Jonathan E. Woodbridge has dissolved his connexion with the Union Church and Society in Worcester.

Rev. Henry Blackaller of Leicester has accepted a call to become Rector of Trinity Church, Bridgewater, Mass.

*Deaths of Bishops.*—A late English paper says:—

In 1836, three Bishops died, viz: the Bishops of Durham, Litchfield and Coventry, and Ely; and in 1837, three Bishops also died, viz: the Bishops of Salisbury, Norwich, and Hereford.

*Presbyterian Church.*—We learn from the Vermont Chronicle, that some leading clergymen of the Presbyterian church, opposed to the doings of the last General Assembly, have issued a notice inviting the delegates to the next Assembly to meet in Philadelphia on the 14th of May (before the meeting of the Assembly) to consider what measures shall be taken.

*Russian Greek Church.*—A writer in the New-York Commercial Advertiser, in an article on the religion of Russia, makes the following statements.

The Russians have a great regard for their religion. They have great respect for their priests and their churches. There is vast superstition among them, and many erroneous doctrines and practices exist in their church, which is the Greek church. I speak now of the great mass of the Russians. They are better than the Roman Catholics, in three respects—their priests marry, at least all excepting the highest dignitaries—they do not oppose the Scriptures being read by the people, without note or comment, and though they use the apochryphal books of the Old Testament, thay do not hold them to be canonical; there is, therefore, good ground to expect a gradual and thorough reformation among them, as light increases. But they pray for the dead, administer the sacrament of the holy supper to infants, (as I have seen them do,) pray to saints, and do other things which the word of God has no where enjoined.

Their churches are gaudy in the interior, rather than beautiful. Their priests, with their long beards and gorgeous robes, have a very imposing appearance in their performance of their official duties. In general, they have a look of benevolence, sincerity, and simplicity. Many of them are very ignorant. Their duties are extremely onerous, and most of them are poor, very poor. Including students and all classes, the clergy of the Russian-Greek church is said to be about 250,000!

*Religion in Finland.*—Finland is a grand municipality of Russia, containing about 1,308,500 inhabitants. The Finns as a people were converted to Christianity in the middle of the twelfth century, although the power of Paganism was not prostrated among them until the seventeenth century, when that country was conquered by the Russians.—They are generally Greeks and Lutherans.

## SCRAPS.

*National Society for improvement in singing.*—A society for the improvement of national singing in France has been formed in Paris, under the presidency of M. Orfila, member of the Council Royal of Public Instruction. Several members of the Institute, (Academies of Literature and Fine Arts,) and of the Conservatory of Music, have accepted the functions offered to them in the administrative council, or the different committees of the society.

—

*Discovery of a Ms. of Hummel.*—The unpublished manuscript of a grand mass in *Ut* major, has been found among the papers of the late celebrated composer, Hummel, and was performed on the 20th Nov. at a concert given at Weimer, for the benefit of the fund for the relief of decayed musicians belonging to the Court chapel. It is said to be worthy of a place among his best works.

—

The first English Bible ever printed in the United States, was published by Atkin, at Philadelphia, 1781, a time when the supply from England was interrupted by the war. It was recommended to the people by an act of the American Congress, signed by their Secretary, Charles Thompson. A copy of this Bible was used by a gentleman, who stated the fact to me, and was worn out in the service of his family; he cherished the most lively regard for this Bible of his childhood, and has purchased and preserves a copy.

—

*Prevalence of the English Language.*—The English language is now spoken by a population amounting to 44,442,000, viz. in Europe, 26,700,000; in Africa, 240,000, in Australasia, 100,000; in the United States, 15,000,000; in British America, 1,350,000; in West Indies, 840,000; in South America, 112,000; in Newfoundland, 80,000; in Texas, 20,000. And it is spoken partially in Europe, Hindostan, &c., and the allied provinces, by 150,000. The inhabitants who thus talk are spread over an extent of territory amounting to 9,415,398 square miles, 2,257,300 of which form the little plat of the United States.—*Me. Wes. Journal.*

—

It is little more than twenty years since the first dahlia was introduced into Europe, and already it has become the favorite of the florists. It is a native of the marshes of Peru, and was called after Dahl, the famous Swedish botanist. The number of known varieties is nearly five hundred.

—

Among the late measures of Parliamentary 'reform' is a proposal to suppress the ancient Diocese of Sodor and Mann, endeared to the hearts of Churchmen here, as well as elsewhere, as the scene of the labors of the venerable Bishop Wilson. This Diocese was founded so far back as the year of our Lord 430. The most earnest remonstrances have been made against the abolition of the See.—*Churchman.*

## OBITUARY.

*For the Register and Observer.*

### CAPT. JOHN RICH.

Died in Hallowell, Me. 18th Feb. Capt John Rich, formerly of this City, aged 46.

The valuable traits of character, which were displayed by Capt Rich, were highly worthy of imitation by the Christian and philanthropist. As a mariner, he possessed high nautical acquirements, and navigated with success and with the uniform approbation of all with whom he was interested.

He was kind and obliging to his ship's crew, and by seeking their comfort and their happiness, best consulted his own. He was a man of an humane and generous spirit, and his feelings were always most elevated, when alleviating the troubles and distresses of the depressed and depraved. He seemed to be uniformly governed by pure motives and by a high sense of honor and integrity in all his transactions with his fellow beings, and in all difficulties derived support and solace, from the approbation of conscience and a reliance on the favor of an overruling Providence.

Many useful lessons of preparation for eternity, may be gathered by all who knew him, from the whole course of his life. His complaint was consumption, which gradually severed the links of attachment to this probationary state. His illness was attended with great suffering, which he endured with fortitude, and a spirit full of Christian hope and trust. For all those, who are thus prepared, the last moments like his, will be cheering and happy. P.

### JOSEPH P. BRADLEE.

The death of Mr Bradlee was mentioned in our last paper. Several Obituary notices have appeared speaking of him in terms of great and deserved commendation. We select the following brief one which appeared in the Atlas.

In the most active scenes of business, he was a most active participator. Unwearied industry, undaunted perseverance, and fearless and unimpeachable integrity, were his prevailing characteristics. In his business transactions, he was frank, undissembling, and highly honorable.

If a fellow-being, fallen into poverty, required relief;—if a charitable institution needed, for its sustenance, the aid of private contribution;—if a public improvement, for the convenience or embellishment of our city, was to be forwarded—there was no man more ready to contribute his own portion, or to direct the contributions of others, than Mr Bradlee.

Men of more learning will pass away from among us;—men who have filled more exalted stations, will be called to their last account;—but the grave will rarely close over the remains of a more active, honest, public-spirited citizen than Joseph P. Bradlee.

## CONGRESS.

In the Senate, on Monday 21st., Mr Clay made a speech of four hours, against the Sub-treasury.

The House was engaged all day in receiving resolutions. They recommitted the Canada Bill with all the amendments thereto.

In the Senate, on Tuesday, the principal part of the day was spent in debate on the Cumberland road bill.

In the House, the neutrality bill was the leading topic of the day, but no decision was had upon it.

The Senate on Thursday was engaged on the Sub-treasury bill.

The House, was engaged again, on the neutrality bill.

In the Senate, on Friday, the Sub-treasury bill was taken up and discussed until half past 4 o'clock. The Senate then went into Executive session, and subsequently adjourned to Monday.

In the House, Mr Cambreleng said that the committee of Ways and Means would, in the course of the ensuing week, report a bill for the keeping and disbursing of the public revenue.

The neutrality bill was taken up at 1 o'clock, and debated until half past 4, without taking the question, when the House adjourned.

## MASSACHUSETTS LEGISLATURE.

In the Senate, on Monday 19th, a bill to aid the construction of the Western Railroad, was read twice and ordered to a third reading.

*Bills passed to be engrossed:*—Authorizing the 1st Parish in Brighton to sell parsonage property; to incorporate the Methodist Episcopal Meeting-house in Bradford.

In the House sundry petitions were presented.

A Committee was appointed in relation to the Kilby Bank, with instructions to summon the President, Directors and Company of said Bank before them, to show cause why the charter of said Bank should not be declared forfeited, according to the provisions of the 36th chapter of the Revised Statutes.

The Committee on the Judiciary, was ordered to inquire whether any alteration is necessary in the 20th chapter of the Revised Statutes, relating to parishes, and the support of public worship.

In the Senate on Tuesday, several Reports were submitted.

The bill to aid the construction of the Western Railroad was passed to be engrossed; the question was taken by yeas and nays—yeas 25, nays 2,—Messrs. Carter and Marston.

In the House bills were reported, concerning the ownership of shares in corporations; for the relief of insolvent debtors, and for the more equal distribution of their effects;

*Bill to be engrossed:*—To authorize Justices of the Peace and others to compel the attendance of witnesses, as amended.

In the Senate, on Wednesday, a bill to aid the construction of the Western Railroad Corporation, passed to be enacted.

The bill for the appointment of Bank Commissioners was taken up in the orders of the day and the several amendments of the House therein were adopted in concurrence.

In the House sundry petitions were presented.

The bill to aid the construction of the Western Railroad came back from the Senate, passed to be enacted.

On motion of Mr Brimmer of Boston, it was Ordered, That the Committee on the Militia be instructed to inquire into the expediency of providing by law a system of classification of the Militia, according to age, &c. Sent up for concurrence.

In Senate, on Thursday, Messrs Child of Worcester, and Dorr of Suffolk, to be joined, were appointed a Committee to hear the corporation of the Commonwealth Bank to show cause why their charter should not be forfeited. Messrs Kinnicutt of Worcester, and Palfray of Essex, were appointed a similar committee on the Middlesex Bank. It was ordered that these and all like committees be authorized to call on the Attorney General for assistance. The resolves on the Sub-Treasury bill were ordered to a second reading.

In the House, Mr Dickenson of Amherst, offered an order directing the committee on Banks and Banking, to inquire into the expediency of a general modification of the existing banking law. After an unsuccessful attempt to substitute for this committee that on the memorial of the Associated Banks, the order was adopted.

In the Senate, on Friday, the 23d the report of the Committee on the license law was submitted and accepted.

Mr Motley of Suffolk from the joint special committee to investigate the affairs of the Roxbury Bank, submitted a report, accompanied by a resolve, directing the officers and directors of the bank to appear before a committee of the Legislature and show cause why their charter should not be declared forfeit.

The subject of Banks occupied the principal part of the time in the House.

On Saturday 24th, in the Senate, several petitions were presented and disposed of. An order was passed relative to the Charles River Bridge.

The House was again engaged, most of the day in disposing of petitions, memorials and remonstrances.

## INTELLIGENCE.

*Specie.*—An arrangement has just been made with the agent of one of the most extensive bankers in Europe, by which about $50,000 is to be sent out from Europe, by one of the packets of next month, which will cost here not to exceed 1 1-2 per cent over bank bills at the present price of exchange, including all charges of buying, shipping, freight, insurance, and interest on bills. Should exchange fall to 5 1-2 per cent, as is expected by many, it can be paid for in bank bills without any advance. Arrangements can be made for all that the country requires on the above terms, with the agents of foreign bankers now in this city.—*Journal of Commerce.*

The finest bridge in the United States is said to be that just built by the State of Pennsylvania across the Susquehannah, at Duncan's Island, near the mouth of the Juniata. It is 2068 feet long, and answers the double purpose of a tow-path for the canal and an ordinary bridge. The opening of it was celebrated by the Governor, Canal Commissioners, and others.

*Mercantile Distress.*—During a few past weeks there has been great pressure in the money market. Its severity has occasioned a meeting of merchants in this city to consult on the best means of relief. The meeting was held on the evening of the 20th inst, and the following resolutions, prepared by a committee appointed, were, after full discussion, singly and unanimously adopted.

*Resolved*, That the Public Interest requires that each Bank in this city, should, within ten days, increase its loan, ten per cent, on the amount of its capital.

*Resolved*, That the effect of such increase, would be ease and comfort in the money market; general confidence; general good feelings towards each other and towards the Banks.

*Resolved*, That it is impossible for the Banks to resume specie payments by curtailment; because curtailment begets panic and destroys confidence; and because general and generous confidence is indspensable to precede, to accompany, and to follow the resumption.

*Resolved*, That the practice of the Banks, of purchasing specie at a premium, is the worst possible way to convince the mass of the community that Bank bills are better than specie: which conviction is indispensable in resuming specie payments.

*Resolved*, That the increase of circulation, attendant upon the increase of loan recomended, would, in no way, retard or jeopardise the resumption of specie payments, on the part of the Banks of this city, whenever the Banks of other cities resume, inasmuch as a restoration of *confidence* would be an increase of strength, greater than an increase of coin, in the vaults of the Banks.

After passing two other resolutions relative to the penalty providad by law for a refusal of the Banks to pay specie, the meeting adjourned to meet at Faneuil Hall on Friday evening, 23d inst.

*Commerce of Boston.*—The value of Imports into Boston, during the year 1836, was, $25,898,000 00
The value of Imports, during the year 1837, 14,590,000 00
The value of Exports, of foreign and domestic articles, during the year 1836, 8,702,441 00
The value of Exports, of foreign and domestic articles, during the year 1837, 6,917,013 00
The amount of Duties, on merchandise imported during the year 1836, 4,469,053 73
The amount of Duties that accrued during the year 1837, 2,578,529 97
*Morning Post.*

*Cherokee Indians.*—A memorial from John Ross and others, a delegation of Cherokees, was lately presented in the House of Representatives, Washington. The prayer of the memorial was, that the nation might be protected against the enforcement of a treaty (so called) entered into by a small unauthorised minority of the nation, in opposition to the wishes of the whole. Mr Everett, of Vermont whose vigilant and faithful efforts to sustain the principles of justice and to preserve inviolate the national faith towards the Indians, are in the highest degree honorable to him,—endeavored to obtain a fair hearing of the case,—but in vain. The memorial was laid on the table, without permitting debate, by a vote of 122 to 86.—*Vt. Chron.*

*Silk.*—The Bill reported to the Assembly by Mr L. F. Allen 'to encourage the growth and manufacture of Silk,' provides for the payment of 19 cts. per lb. from the State Treasury, by way of bounty, upon every pound of Silk cocoons raised within the State of New York, and 50 cts per lb for reeled Silk. The consumption of imported Silks in the U. S. in 1836 is estimated at $15,000,000.—*Jour. Com.*

*Pennsylvania and Ohio Canal.*—The state of Ohio has expended millions in internal improvements. The state of Pennsylvania has done the same; the works of the two states approach within eighty-six miles of each other. The Pennsylvania and Ohio canal, as its name imports, was projected for the purpose of connecting them. We perceive the stockholders have presented a memorial to the Legislature of Pennsylvania, soliciting a subscription of 100,000 dollars to the capital stock of the company. They say that sum, with their other resources, will be sufficient to complete the work. The trade of Michigan, the middle and northern part of Ohio, and the north-eastern of Indiana, is now carried on almost entirely with the city of New York, by the way of Buffalo. The Pennsylvania and Ohio canal will bring a large portion of it to Philadelphia. We know of no undertaking more calculated to increase the revenue of the state, and the commerce of our city, than the above mentioned work.—*Pennsylvanian.*

The House of Representatives of Kentucky have rejected the provision of the bank bill of the Senate, authorizing the banks to issue small notes and relieving them from the penalty of paying twelve per cent. interest on their notes after their refusal to pay specie.

The Legislature of Indiana have passed resolutions justifying and approving the suspension of specie payments by the Banks of that State.

The Bank Commissioners of Mississippi state that in their opinion the Banks of that State will not be able to resume specie payments before August, 1839.

The Engineering Academy connected with the West Point Academy was destroyed by fire early on Monday morning. All the models belonging to the engineering department were burned.

*Maine State Prison*—The whole number of convicts in the State Prison at Thomaston is 77—of whom, 17 are employed in the Lime quarry, and 14 in Shoemaking. The Granite business has been discontinued, and the Lime making substituted, by a new method introduced by the Warden. In consequence of the small demand for lime and its low price at the present time, the kiln was not put into operation until late in August. The business was then continued for about four months by the process called the 'perpetual kiln,' and in that period 4800 casks of lime were made. Hard coal is used in the process. All the labor, including the manufacture of the casks, is performed by the convicts, assisted only by an overseer in each department. The Warden, Mr O'Brien, in his report, suggests the following improvement in the method of carrying on the business.

One method for obtaining an additional advantage might be to erect kilns on the side of the quarry near the Prison buildings, and to secure the heat which passes off from the kilns, and conduct it by means of pipes to warm the cells and work shops; it might also be applied to the purposes of cooking. Such an arrangement would effect the saving of a large amount of fuel. Another plan would be to erect kilns at the prison wharf. Then by removing the surplus earth which covers an inexhaustible quantity of lime rock, within a few rods of the wharf, a gentle slope would be formed, on which the gravity of a loaded car, moving from the quarry to the kilns, would return the light one back from the kilns to the quarry. The coal for burning could be landed from the vessel on the wharf, and the lime would be already on the wharf as it came out of the kiln. This business, when under way, and properly managed, would save all the expense of team labor.

### COLONIZATION.

The twenty-first annual meeting of the American Colonization Society, was held at Washington, in the Capitol on the 12th Dec. last. The President, Mr Clay took the chair, and after prayers, addressed the Society. The annual report of the Board of Managers was read by the Secretary. Several resolutions were then offered. We quote the following by Gen. C. F. Mercer, with its preamble.

Whereas experience has demonstrated that the colonizing of our free people of color on the western coast of Africa has been the means of founding an orderly, industrious, and happy society, possessing all the necessaries and many of the comforts of life; of greatly lessening the slave trade, so long the scourge of that and the curse of this continent, and of diffusing the blessings of civilization and Christianity through savage and benighted nations.

*Resolved*, That in order to promote objects so important, more effecive aid should be provided than private benevolence can be expected to supply; and that to enable the American Colonization Society to purchase additional territory in Africa, to introduce and diffuse an effective system of agriculture; to improve the common schools of Liberia and establish a seminary of higher order; to furnish facilities for further and larger emigrations from the United States; the Managers of the Society be requested to make an urgent appeal to the citizens of such States as are favorably disposed towards the objects of the system of colonization, to induce them to petition their respective Legislatures to grant to the Society an annual donation, adequate to the accomplishment of its benevolent, patriotic, and pious purposes.

Gen. Mercer's preamble and resolution were unanimously adopted.

Sundry other resolutions were offered by Mr Gurley the Secretary, most of which were adopted. We quote the 2d as the only one of much interest which was adopted.

*Resolved*, That it is expedient to employ at the earliest possible period at least twenty able and discreet agents, to explain publicly the views, and enforce the claims of this Society, as also to receive donations for its object; and that the friends of the Society, throughout the country, be invited to give information to this board of gentlemen known to them as prepared and inclined to engage in agencies for this Society.

*Emigration to Liberia.*—The last considerable company of emigrants who sailed for Africa, embarked at Baltimore on the 28th November. The number was eighty five. Their destination was Maryland, Liberia.

The Colonization Herald of Philadelphia, maintains that the feelings and views of the free people of color, are undergoing a decided change in favor of emigration.

*Duel at Washington.* On Saturday morning last a duel was fought at, or near, Washington, by Mr Cilley a member of the House of Representatives from Maine, and Mr Graves, a member of the House from Kentucky. It was fought with rifles, at 80 yards distance. It terminated fatally to Mr Cilley, on the fourth fire, he having been shot through the body a little above the left hip. He survived but a few moments.

The controversy grew out of remarks made by Mr Cilley in the discussion relative to the late charge of Corruption against Senator Ruggles. Mr C.'s remarks were considered as having a severe personal bearing on Mr Webb, editor of the New York Courier and Inquirer. Mr Webb lately visited Washington, and sent Mr Cilley a challenge by Mr Graves of Kentucky. Mr Cilley declined receiving it.

Mr Graves wishing to report in writing the substance of the conversation between him and Mr C. addressed to the latter a note containing a statement of the conversation as he understood it. To this statement Mr C. assented, excepting in one point, viz. that relating to the character and standing of Mr Webb. On this point, Mr C. gave neither assent nor denial, and declined being catechized on the subject. Hence arose a controversy which led Mr Graves to challenge Mr Cilley. The deplorable result we have stated above.

---

*Congress of Nations.*—The Joint Committee of the Legislature, on the Congress of Nations will have a meeting in the Representatives Hall on Monday at 3 o'clock. They will be addressed by Mr Ladd of Maine.

---

WARREN STREET CHAPEL.

The 14th Lecture will be delivered by Rev. George Putnam, on Tuesday evening at 7 o'clock. Subject—The Circuit of the Waters.

Tickets may be had at the door.

## MARRIAGES.

In this city, on Sunday evening, by Rev. Mr Peabody, Rev. Edward N. Harris, of Malden, to Miss Sarah George.

Mr Wm. Stowe to Miss Elizabeth Sargent; Mr Jonathan Thompson to Miss Eliza Ann Bryant; Mr George W. Hart to Miss Sarah Leighton.

In this city, on Thursday morning, by Rev Mr Bartol, Mr Edwin Foster, of North Reading, to Miss Ann Louisa Callender, of Boston; Abraham A. Watson, M. D. to Miss Elizabeth P. Ritter.

On Thursday evening, by Rev Mr Barrett, Mr G. B. Wheeler to Mrs M. A. Cheever.

At Charlestown, 25th inst, by the Rev. Dr Walker, Mr Elijah D. Harris, of this city, to Miss Ann Hyde Etheridge, of C.

In Providence R. I. on Monday evening, by Rev. Mr Hall, Mr Christopher S. Rhodes, of Warwick, to Miss Olive B., daughter of Joshua Mauran, Esq. of Providence.

In Newport, Mr Thomas Howland of New Bedford, to Miss Esther Ann Austin, daughter of the late Mr Daniel Austin of Newport.

## DEATHS.

In this city, on Saturday morning of Consumption, Mr Amasa Pierce, of the firm of Whitney, Brown & Co., aged 30.

In Charlestown, on Tuesday evening, 20th ult. John G. Mozart, Master-at-Arms United States ship Columbus, 49.

In Roxbury, Mrs Elizabeth, wife of Hon. Ebenezer Seaver.

In Wareham, Rufus Lincoln, Esq. 86 He was a Captain several years in the war of the Revolution, in one of the regular continental regiments, Massachusetts Line—a worthy man, and a good citizen.

In Pepperell, Mrs Eunice, wife of Capt. Samuel Smith, and daughter of Leonard Hoar, Esq. of Lincoln.

At Richmond Va. 13th inst, James Rawlings Esq. President of the Bank of Virginia.


BOARD may be obtained, in a genteel private family, for three or four gentlemen, of good and orderly habits, by inquiring at this office.

*** Parents in the country, who have sons coming to the city to reside as merchant's apprentices, may obtain for them a safe and comfortable home, where the influences are favorrble to good morals, by inquiring as above. eptf m 3

*IN PRESS.*

AN AMENDED VERSION of the Book of Job, with an Introduction and Notes, chiefly explanatory, By George R. Noyes, second edition revised and corrected, 12mo. will be published in a few weeks by JAMES MUNROE & CO.

'No translation has appeared in England, since that of Isaiah by Lowth, which can sustain a comparison with that of the Book of Job by Mr Noyes. With some slight exceptions, this latter is very much what we wish it to be.'—*Spirit of the Pilgrims.*

Boston Bookstore, 134 Washington st. March 3

MATHEW'S Diary of an Invalid, which has gone through many editions in England, is now publishing in 'Waldie's Select Library of New Books.'

'He is at once vigorous, compressed and lively. His remarks amuse by their quaintness, and their brevity obviates all sense of fatigue in their reading.' Each volume of this word embraces some 12 of the best works of the day, with an occasional reprint of some rare and established work of a previous period, (as with the work above) with original notices, &c; by its accomplished editor, Mr Smith, of Philadelphia. The work is well printed in an 8vo and 4to edition, and supplies to subscribers, some $20 worth of book matter, for its semi annual subscription of $2 50. WEEKS, JORDAN & CO. N. E. Publishers, 121 Washington st. m 3

ENGLISH BOOKS, in beautiful bindings. The Book of Gems, 1836 and '37; Cunningham's Cabinet of Pictures; Views in Paris; English National Portrait Gallery; Views in Norway; Brockden's Passes of the Alps; Hanoverian and Saxon Scenery; Finden's Gallery of the Graces; Heath's Gallery of British Engravings; Finden's Illustrations of the Bible; Roscoe's Wanderings in North Wales; The Morals of Flowers, Moxon's Sonnets, Rogers' Italy, Rogers' Poems, Gray's Elegy, Cabinet of Paintings, Pictorial Bible, Smith's Views in Italy, Shakspeare's Poems, Cowper's do Burns' do Byron's do Crabbe's do Goldsmith's do Milton's do, Young's do Gray's do Coleridge's do Kirke White's do Herbert's do Beattie's do More's do Scott's do Lamb's do Campbell's do Thompson's do, The Perennial, Juvenile Plutarch, Frank and his Father, Remarkable Voyages, &c. &c.

For sale at TICKNOR'S, corner of Washington and School sts. m 3

THE DIVORCED, By Lady Bury, author of Marriage in High Life. Just rec'd at TICKNOR'S. March 3

NEXT TERM.

THE next Term of the *Charlestown Female Seminary* will commence on Monday the 9th of April next, and will continue seventeen weeks.

*Terms of Tuition.*

For English branches $10 } for the
" Languages—each 3 } Term.
" Drawing and Painting 3 }
" Music 10 }

Board in the Seminary House is charged at *cost*, and will not exceed, including washing, two dollars per week.

The younger pupils who board at the Seminary House will receive the particular attention of the Governess of the Institution. As some attention will be given to needle-work, they are requested to be furnished with such articles as they need for that purpose, also one or more pieces of plain sewing.

In letters for application it is requested that the age, attainments, &c. of the applicant be mentioned, that a suitable room-mate, and accommodations may be *seasonably* provided.

m 3 J. W. VALENTINE, *Secretary.*

*READINGS AND RECITATIONS AT THE TEMPLE.*

MR RUSSELL will commence a course of Readings and Recitations, at the Temple, on the evening of Monday, the 12th inst at 7 o'clock, to be continued weekly for four evenings.

The plan of the course embraces the Reading and Recitation of a selection of the most impressive passages of Shakspeare, Milton, Dryden, Young, Gray, Cowper, Scott, Byron, Campbell, Wordsworth, Coleridge, Bryant, &c.

Tickets for the course, at $1, —for single evenings 25 cents, may be obtained at the bookstore of W. D. Ticknor, corner of Washington and School Streets, or at the door of the Hall.

*Boston, February 5th*, 1838.

VOICE OF THE PRESS IN FAVOR OF THE 'YOUNG WIFE.'

*Fourth Edition.*

[A new edition of 1000 copies has been called for every month since it was first published.]

THE YOUNG WIFE, or the Duties of Woman in the Marriage Relation. 4th stereotype edition, embellished by a beautiful steel Frontispiece and Vignette. By Wm. Alcott, author of the 'Young Mother,' 'House I Live In,' and 'Young Man's Guide,' and Editor of the 'Library of Health.'

*Opinions of the Press.*

The following are a very few of the numerous highly commendatory notices of the above work, which have recently appeared in respectable periodical prints in various parts of the country:

'This is one of the best practical treatises of the day; correct and thorough in its teachings—familiar and forcible in its reasonings and illustrations, as well as excellent in its intent and object, on every point of domestic economy and good deportment. The young wife (and many old ones too, as well as those who are neither) will find this volume an able counsellor and guide. We rejoice to perceive that the work has reached a second edition, almost before being known out of the city of Boston, and trust that another edition will not supply the demand of this city alone. A hundred thousand copies would not suffice for the whole country, if all who need its instructions were prepared to receive them. The requirements of economy, industry, temperance, healthfulness, purity, &c. &c, and all domestic virtues, are here most clearly set forth and cogently enforced. May they be as faithfully studied and heeded!'—*New Yorker.*

'It is replete with good common sense, sound reasoning, scriptural testimony, and felicitous illustration from all sources. Our advice to every *young* wife, and to all *elder* wives, who are willing to improve themselves and their families, is, to procure this book, and read it; and read it again and again, and they will not fail to appreciate its worth.'—*Boston Recorder.*

'We find much to approve, little to cavil with, and nothing to condemn in this book. It is one of a class of books which should fill a shelf in every lady's bookcase.'—*Ladies' Companion.*

'We think it eminently calculated to do good, and would heartily commend it. As a present, it is the most fitting one that can be made to a lady—whether married or single, in the bloom or the wane. It is worth a thousand of the trashy annuals, with their rich binding and gilt leaves.'—*Portland Transcript.*

'It contains many excellent hints for the formation of the character of a good and useful wife.'—*Christ. Register.*

'It is the best book on the subjects upon which it treats that was ever made.'—*Zion's Herald.*

Published by GEO. W. LIGHT, 1 Cornhill, Boston. 3t m 3

*FOLLEN'S ST. JOHN,*—

LUTHER'S German Version of the Gospel of St. John, with an Interlinear English Translation, for the Use of Students, by Charles Follen, Professor of the German Language and Literature in Harvard University, 12mo. pp 172.

'This Interlinear Translation of the Gospel of St. John is intended to assist those who wish to study the German Language, in the beginning of their course.

Together with the Grammar and the Reader, this Interlinear Translation will form a complete apparatus for acquiring a thorough elementary knowledge of the German language.'—Preface.

Published and for sale by JAMES MUNROE & CO. Boston Bookstore, 134 Washington st. m 3

CHRISTIAN EXAMINER NO. 85, for March, 1838. Edited by Rev. F. W. P. Greenwood, and Rev. James Walker, D. D.

Subscriptions received by the Publishers, JAMES MUNROE & CO. No 134 Washington st. March 3

GIL BLAS—*Gigoux Illustration*—The adventures of Gil Blas of Santillane, with nearly 300 Illustrations, by Jean Gigoux. The illustrations in this edition are of the Cruickshank style, and surpass them in genuine humor of expression and originality—2 vols octavo—English edition. WEEKS, JORDAN & CO. 121 Washington st. t 24

THE American Primary Spelling Book, 4th edition, also Sequel to the Spelling Book 3d edition. These works have been extensively introduced into Schools in various parts of New England and the Middle and Western States, and wherever used they receive the highest commendation from teachers and school committees. The testimonials to their excellence are numerous and decisive. Teachers and School Committees supplied gratuitously by the publishers, JAMES MUNROE & CO. 134 Washington street. m 3

CIRCULAR.

WILLIAM RUSSELL, respectfully informs parents and teachers, that his arrangements for classes in Elocution, are as follows:

A class of Young Gentlemen, on Wednesday afternoons, at Chauncy Hall, Chauncy Place.

Classes of Young Ladies, on other afternoons, at their own residence.

Lessons given to Individuals, and to classes in Schools, at convenient hours.

Evening Circles for English Literature and for Elocution.

Mr R. may be found at Mr Thayer's Office, Chauncy Hall. 3m d9

PURE SPERM OIL.

E. T. HASTINGS, 22 Merchants Row, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil cannisters of various sizes.

Oil sent to any part of the city, free of expense. jan 13 1stf

FOR SALE, IN BRIGHTON, A BOARDING-SCHOOL ESTABLISHMENT.

THE Subscriber, having, for several months past, been afflicted with a bronchial difficulty, which has nearly deprived him of the use of his voice, and finding no immediate prospect of relief, but in a change of business, has been induced by the advice of friends and eminent physicians, to relinquish his profession as a Teacher, and now offers his situation for sale; which consists of a large dwelling-house, fitted up for the accommodation of boarders, an academy of ample size, and fifteen acres of valuable land, well stocked with choice fruit.

The School has enjoyed a very liberal share of public patronage during the last eight years, which, so far as the Subscriber's influence extends, will be transferred to his successor. It is situated about one third of a mile south of the village, and perfectly retired, being separated from it by a beautiful grove. If preferred, the buildings will be sold with but part of the land. Possession given on the 1st of April next. Terms liberal.

If not sold by 1st of March, it will be to let.

JONAS WILDER.

*Brighton Jan. 17, 1838.*

## POETRY.

### THE YOUNG.

BY W. G. CLARK.

When into dust, like dewy flowers departed,
From our dim paths the bright and lovely fade;
The fair in form—the pure—the gentle hearted,
Whose looks within the breast a Sabbath made;
How like a whisper on the inconstant wind,
The memory of their voices stirs the mind!

We hear the sigh, the song, the fitful laughter
That from their lips, in balm, were wont to flow,
When hope's beguiling wings they hurried after,
And drank her siren music long ago;
While joy's bright harp to sweetest lays was strung
And poured rich numbers for the loved and young!

When the clear stars are burning high in heaven,—
When the low night-winds kiss the autumnal tree,
And thoughts are deepening in the hush of even,
How soft those voices on the heart will be!
They breathe of raptures which have bloom'd and died,
Of sorrows, by remembrance sanctified.

Yet, when the lov'd have from our pathway vanish'd,
*What* potent magic can their smiles restore?
Like some gay sun-burst, by the tempest banished,
They passed in darkness—they will come no more.
Unlike the day-beams, when the storm hath fled
No light renewed breaks on their lowly bed!

---

[From the Connecticut Observer.]

### PARTING.

Not of the boisterous sea,—
Not of the tempest's power—
Not of the long and weary way
Speak at this sacred hour!

Not of the Pirate's steel,—
God of the traveller, hear!
And from our parting cup of love
Wring out these dregs of fear!

Art Thou a God at Home,
Where the bright fire-side smiles—
And not abroad—upon the wave
'Mid danger's darkest wiles?

What though the eyes so dear
To distant regions turn,
Their tender language in our hearts
Like vestal fire shall burn;

What though the voice belov'd,
Respond not to our pain,—
We'll shut its music in the soul
Until we meet again.

Farewell!—we're travellers all,
With one blest goal in view;—
One rest, one everlasting home;—
Sweet friends!—a sweet adieu!

L. H. S.

---

[From the Christian Keepsake, for 1838.]

BY JAMES MONTGONERY.

Lift up thine eyes, afflicted soul!
From earth lift up thine eyes,
Though dark the evening shadows roll,
And daylight beauty dies;
One sun is set—a thousand more
Their round of glory run,
Where science leads thee to explore
In every star, a sun.

Thus where some long-loved comfort ends,
And nature would despair,
Faith to the heaven of heaven ascends
And meets ten thousand there.
First faint and small, then clear and bright,
They gladden all the gloom,
And stars that seem but points of light,
The rank of suns assume.

---

### LINES,

On seeing two scarlet runners unite, and suspend themselves on a beautiful young apple tree.

BY REV. WILLIAM JAY.

*In a Letter to his Wife.*

A recent sight, my dearest Anne,
Engaged my eye and heart,
And I the scene, and moral too,
Would now to thee, impart:
A truth was never deemed the worse,
Expressed in figure or in verse.

'Twas in my lovely garden, where
I late and early roved,
In lonely walk, or happier still,
Indulged with her I love;
And where to thought or talk resigned,
A part of Eden yet I find.

'Twas there two plants of tender form,
Upgrowing, I surveyed;
Both conscious of their weakness seemed,
And seemed to ask for aid;
I marked with anxious watch their bent,
And judged an union their intent.

And so it proved—for soon they clasped,
And curling round and round,
Looked fearful lest they each should lose
The helper each had found:
But coupled soon, they firmness gained,
And reached a height not else obtained.

But bending now, as weightier grown,
They feel their junction weak,
And something both may rest upon,
They now together seek.
A tree at hand their wishes drew,
And on this prop they hung and grew

But as I stood and while I gazed,
A voice my ear addressed:
'All nature is a book, and he
Who reads is wise and blessed;
No humble monitor disdain,
Nor let a trifler preach in vain.

'If 'twas not good for man to live
In paradise alone,
Two in a desert, weary, wild,
Are better far than one;
Mutual their wants and wishes too,
They help, conjoined, each other through.

'Thus thou and thy dear partner both,
In pleasant bonds entwined,
Not bound by others—but attached,
By sympathy inclined;
Aspiring upward to the skies,
Should aid each other as you rise.

'Nor think each other help enough,
Though you the gift esteem,
But mindful of the tree of life,
And both embracing Him—
On Him, your sure Almighty Friend,
Your blended hopes and cares suspend.'

Although, my Anne, a lot like ours
Has been indulged to few,
E'en we have had wherewith to try
And prove the counsel true,
But as to Him we turned and prayed,
Our fears and griefs have been allayed.

And should the scene in future change,
And heavier cloudings lower,
The closer we'll embrace His aid,
And meet the trying hour;
And on his grace and strength rely,
Engaged to help us till we die.

---

## MISCELLANEOUS.

### KING'S LIBRARY.

We take the following description of the King's Library in Paris, from the account of Rev Dr Humphrey's tour, as given in the New-York Observer.

This is now the largest library in the world. I spent an hour or two in it one morning, in company with my young friend Mr H——, and was exceedingly interested, particularly in looking at some of the prints and plates, of which there are 5,000 very large volumes. This library is built in the form of a hollow square, enclosing a court about 400 feet in length, by 150 in breadth. It is said to contain about 700,000 volumes, including a vast collection of curious and valuable manuscripts. This immense library is always open, free of expense, both to natives and foreigners. You go there, not merely to gratify your curiosity by passing rapidly from story to story, and from one long hall to another, but to pursue whatever investigations you may wish to make, for a month, or a year, if you choose. Here students and men of letters find every convenience they can desire, for all the pursuits of science and literature, so far as books and manuscripts and an obliging librarian can aid them. We saw 60 or 70 persons, of whom some were apparently young students, and others, as we supposed, the savans of France, sitting in silence at long tables, surrounded by piles of moth-eaten folios and quartos, reading and writing at their leisure. The same arrangments I afterwards noticed elsewhere, and I was told that I might have witnessed it in all the public libraries of Paris.—A policy as wise as it is liberal, and truly worthy of a great and enlightened nation. It would deserve high commendation, if the privilege of drinking at those inexhaustible fountains of knowledge, as freely as at the public aqueducts, were restricted to French citizens; but how much more so, when it is extended to strangers from every part of the world!

One large room in the King's Library is devoted to ancient coins and medals, of which there is a vast collection, and many of which are extremely rare and curious. I was much struck with some of the old engravings, which were shown us, upon precious stones, as exhibiting a delicacy, finish and kill, not easily surpassed by modern artists of the highest pretensions.

The *Hall of Globes* also is well worth every traveller's attention. The two globes, (celestial and terrestrial,) if you have never heard of their dimensions before you enter the room, strike you with astonishment. They are full *twelve* feet in diameter. They are mounted upon bronze pillars of elegant workmanship, which rest on a circular marble basement, elevated two or three steps apove the floor. No one can for the first time stand and look up, and see the spheres revolve, without a kind of awe which such an exhibition would hardly be expected to excite.

But the *Hall of the Zodiac* is still more curious and interesting. An *Egyptian* Zodiac, in fine preservation, and of unknown antiquity, is the most prominent object here. It is very large, and the delineation, as well as arrangement of the signs, is nearly the same as in our almanacs. Here, too, you see a great many other Egyptian antiquities, and among the rest, eight or ten *sarcophagi*, covered with hieroglyphics, and retaining their primitive colors with wonderful freshness. One part of the same hall is devoted to *Grecian* antiquities, consisting chiefly of statues and broken fragments of marble, deeply chiselled with various inscriptions.

In connection with this last topic, I will just remark, that on a subsequent forenoon we visited the *Egyptian Museum*, in the Louvre. It consists of a very magnificent suit of rooms, and contains a vast collection of curiosities, among which are mummies and idols and statues and monuments and vases and papyrus, and indeed every thing that has been rescued from the ravages of time and the barbarians. There are also in adjoining galleries, immense collections of antiques and other curiosities, from Greece and Italy. As you go from room to room, you are soon lost in deep and solemn musings; and 'e'er you are aware,' find yourself moving in the halls of the Pharaohs and Archons and Cæsars, in the brightest days of their glory. Your time expires—you descend the staircase, and the illusion vanishes.

---

### OSEOLA.

Oseola was a friendless and vagabond boy, cast upon the world without any of the extrinsic aids to advancement, which usually urge the hero in his ambitious career.—Unlettered and unguided, he rose among a strange people, from the lowest caste to the highest post of trust and honor. He proved, in the possession of all the virtues which savage morality inculcates, that under the discipline of enlightened philosophy, he would have been as equal to the government of a great and civilized nation as to the control of his weak and barbarous tribe.

When the lapse of time shall have warranted the blending of fiction with the incidents of the struggle which he made for his hut and hunting grounds, his history will form themes for romance and song, perhaps the most stirring, in Indian life and warfare.—*Cincinnati Express.*

The following is from a letter of Mr Catlin, written a few weeks before Oseola's death.

From the time I have spent with this Chief, and the familiar interviews I have had with him in conversation, I have been enabled to form a pretty correct notion of the feelings and character, as well as history, of this *extraordinary* man. A Creek by birth, he left his own tribe whilst a boy, and sought an asylum amongst the Seminoles where he has been reared, and where he has flourished since. His father was a white man, by the name of Powell, who abandoned him and sent him a vagrant upon the world to cater for himself. He soon became a favorite amongst the Seminoles; and from his force of character and genius alone, he has risen to the highest honors of the nation.

At all the ball plays, and other manly sports, Powell was reputed first in the nation; and his name was changed to As-se-o-la from the fact that he could drink a greater quantity of the 'black drink' (called as-se-o-la) which was prepared from some bitter and nauseating herbs, and drank preparatory to the fast and feast of the green corn dance.

From such facts, it appears he is entirely a 'self-made man,' and one of an extraordinary character, which is conclusively proved by the fact, that he is acknowledged and followed by all the chiefs of the nation, as their head war chief. Though he is but a demi-savage in blood, yet he speaks *not a word of English*; and in his actions and feelings is as perfectly an Indian as any man I ever saw. In stature he is about the middling size; and in his features there is no striking peculiarity to stamp them out of mediocre, but a pleasing symmetry of proportion, upon which the lights and shadows of passion and feeling are seen to play with perfect effect. There is at times spread over them the most benignant and expressive smiles, even to perfect effeminacy; and, at others, they are darkened with the sternness of a Brutus, or the agony of a dying gladiator. In fact, he is the perfect beau ideal of an Indian prince—

* * * * * * *

His face is certainly one of the most expressive kind I ever have seen—capable of the most vivid and striking exhibition of the human passions that can possibly be imagined, bearing upon its front that predominant characteristic impress of sternness and reserve, and excessive perseverance in the pursuits of life.

* * * * * * *

He has a mind of a wonderful construction, calculated to fortify and yet destroy itself—a lurking cunning, capable of gilding with the warmth and glowing pleasantness of sunshine the whirling tempest that's raging in his soul, and even in his mirth and childishness destroying him. He smiles and fawns and languishes before the gazing world; but in his solitude, or when he tells in confidence his tales of grief, though mild and smiling dew drops moisten his eyes at one moment, yet the burning hero rushes through his sockets at the next—his black brows jet over their balls of fire—his nostrils and his bosom swell with impatience—and his clenched teeth are set in silent oaths of irretractable revenge.—Naturally of a restless and impatient disposition—in his *captive* interviews with the civilized world he smiles—but in his solitude he grieves and pines with a broken heart. The world who barely see him, shake the hand of a laughing fawn; but those who listen to his griefs as I have done, will see the sternness of a Roman, and in his agony a beautiful statue of Vengeance.

A mind thus organized and enthralled by such circumstances as have fallen to his lot, must soon destroy its tenement. There are elements in such a spirit that wage a deadly war with the body, when inwarted and chained down to a prison—his physical strength is rapidly giving way, and I would be very much surprised if he should survive many months or even weeks in his present confinement, and under his present agony of feeling.

---

Filial Love.—About six years ago a man had been fired at and wounded near Lausanne, and suspicion fell on a young man named Berseth, who, however, bore an excellent character in his neighborhood. He was tried, and condemned on presumptive evidence; but, on account of his good character, was sentenced to only eighteen months' confinement. While in prison he always conducted himself well; and on coming out applied himself again to his habitual pursuits of agriculture. His father died lately, and on his death bed avowed himself to be the guilty person, and that his son, from filial affection, had undergone the suspicion and the penalty rather than allow his parent to be brought into trouble.

---

### MR CROSSE'S NEW INSECTS.

A letter from Mr Crosse to a friend in London, accompanying thirty of his newly formed insects, preserved in spirits of wine, has been published. From this letter we extract the following passages:—'I am quite as much surprised and quite as much in the dark about this affair as I was at first. I have had lately, several new families of them, and have them at this time growing on a piece of iron wire plunged into silicate of potash, and a quarter of an inch under the surface of the fluid, at the positive pole of a battery consisting of twenty pairs of small zinc and copper cylinders. I likewise have them forming on the surface of constantly electrified sulphate of copper, at the edge of the fluid, and strangely mixed up with crystals of sulphate of copper. In fact, I have them in all stages, from their earliest formation to their full perfection, and crawling about pretty nimbly. Most of their formations took place in the dark. The access of light is very prejudicial to them, as far as I have observed. I have had hundreds of vessels of the same water as that used in the solution in the same room, and in other rooms, with not the slightest appearance of a similar insect, or the germ of one. In one of these experiments the vessel was covered with paper and yet the insects were formed as before. My friend Mr. —— has seen and pretty closely examined, with a powerful lens, their different appearances, and they have been seen by a great number of persons. I believe the younger insects have only six legs, and, when more advanced, eight, and this is, I understand, not uncommon in the mite genus. Although these insects are formed either below the surface, or at the edge of an electrified fluid, yet when once they have left it, they are drowned on falling into it.'

---

[From the Sailor's Magazine.]

### SEVEN SEASONS OF SILENCE.

1. It is never in season to speak till we have a call.
2. It is a season to be silent when we are not rightly informed upon the question to which we must speak.
3. When we know the state of a question, yet we must not speak without suitable preparation, either actual or habitual.
4. It is a season to be silent when what we speak is likely to be a snare to ourselves.
5. As it is a season for silence when the passions and corruptions of others are excited, so we are to be silent when it is thus with ourselves.
6. It is a season for silence when men are not capable of attending to what we speak.
7. It is a season for silence when what we speak may be a grief and burden to the spirits of any, especially those that are already afflicted.

---

[From the New York Mirror.]

### THE CHANGES OF FORTUNE.

The following tale illustrates one of the many instances of distress existing among the poor seamstresses of the city, and the lady who has communicated it for publication in the Mirror, vouches for its authenticity.

'Do you give out work here?' said a voice, so soft, so low, so lady-like, that I involuntarily looked up from the purse I was about purchasing for my darling boy, a birth-day gift from his papa.

'Do you give out work here?'

'Not to strangers,' was the rude reply.

The 'stranger' turned and walked away.

'That purse is very cheap ma'am.'

'I do not wish it now,' said I, as taking up my parasol, I left the shop, and followed the stranger lady.

Passing Thompson's she paused—went in—hesitated—then turned and came out. I now saw her face—it was very pale—her hair, black as night, was parted on her forehead—her eyes, too, were very black, and there was a wildness in them that made me shudder. She passed on up Broadway, to Grand street, where she entered a miserable looking dwelling. I paused—should I follow farther?—She was evidently suffering much—I was happy—blessed with wealth, and oh, how blessed in husband, children, friends! I knocked—the door was opened by a cross looking woman.

'Is there a person living here who does plain sewing?' I inquired.

'I guess not,' was the reply. 'There is a woman up stairs, who used to work, but she can't get no more to do—and I shall turn her out to-morrow.'

'Let me go up,' said I, as passing the woman with a shudder, I ascended the stairs.

'You can keep on up to the garret,' she screamed after me—and so I did; and there I saw a sight of which I, the child of affluence, had never dreamed! The lady had thrown off her hat, and was kneeling by the side of a poor low bed. Her hair had fallen over her shoulders—she sobbed not—breathed not—but seemed motionless, her face buried in the covering of the wretched, miserable bed, whereon lay her husband. He was sleeping. I looked upon his high pale forehead, around which clung masses of damp brown hair—it was knit, and the pale hand clenched the bed clothes—words broke from his lips—'I cannot pay you now,' I heard him say. Poor fellow! even in his dreams, his poverty haunted him! I could bear it no longer, and knocked gently on the door. The lady raised her head, threw back her long black hair, and gazed mildly upon me. It was no time for ceremony—sickness, sorrow, want, perhaps, starvation, were before me—'I come to look for a person to do plain work,' was all I could say.

'Oh, give it me,' she sobbed. 'Two days we have not tasted food!—and tomorrow——.' She gasped, and tried to finish the sentence, but could not. She knew that to-morrow they would be both homeless and starving!

'Be comforted—you shall want no more.'

I kept my word. In a few days she told me all—of days of happiness in a sunny West Indian isle, her childhood's home. Of the deaths of father and mother—of a cruel sister and brother-in-law—how she left that home, hoping to find a brother in America—how she sought him in vain, but found, instead, a husband—he, too, an Englishman, a gentleman and scholar, had been thrown upon the world. Sympathy deepened into love—alone in a crowd, all the world to each other, they married—he procured employment in a school, she plain needle-work. Too close attention to the duties of his school, long walks, and scanty fare, brought ill health and confined him at length to his bed. The shop from which his poor wife obtained work, failed, and their resource was cut off. She had looked long, weary days for employment—many had none to give—others 'gave no work to strangers.' Thus I found them—to comfort them for a little time—then I trust, they found indeed a Comforter in heaven!

The husband died first—died, placing the hand of his poor wife in mine! I needed not the mute, appealing look he gave me; I took her to my own home—it was too late!

It is a very little time ago, I went one morning to her room; she had passed a restless night; had dreamed, she said of her dear George—she called me her kind and only friend—begged me to sit a little while beside her, and looked up so sadly in my face, that my own heart seemed well nigh breaking. I left her not again.

In the still, deep night I heard her murmur—'Sister Anne, do not speak so harshly to me; oh mamma, why did you leave me?' Then again she said, 'give me an orange, my sister. I am very faint.' Her soul was again in her own sunny home.

'Lay me by my George, and God will bless you,' were her last words to me. I led my hushed children to look upon her sweet pale face, as she lay in her coffin.—They had never seen sorrow or death, and then I gave them the first knowledge of both; then I told them of the sin, the cruelty, of those who wound the stranger's heart.

---

John Knox.—'The house of Knox,' says the well known G. Thorborn, 'is now occupied by two barbers—one below, the other up stairs. I got shaved on the ground floor, and paid one penny. Next day, as I was curious to see as much as possible of this notable house, I got shaved up stairs, and they charged me two pence. 'How is this,' said I, 'your neighbor below charged me only a penny yesterday.' 'O ho!' said he, 'but this is the very room that John Knox used to study his sermons in, and that is the very winnock that he used to preach ou'on to the folks on the street.' 'Well,' said I, 'this being the case, I think, myself, it is worth a penny.'

He said Queen Mary told her courtiers she was more afraid of the prayers of John Knox than an army of 10 000 men! She was a deep, dissembling, politic woman. On one occasion, having a difficult matter to manage with John, she treated him in a most gracious manner, seating him by her on the sofa, holding his hand in her's, &c. She rather got the best of the bargain—for John afterwards remarked to one of his friends, 'What a pity the de'il should hae his abode in sic a piece o' bonny painted clay.'

---

[From Dr Humphrey's Tour.]

### PARIS.

In the number and magnificence of its public edifices, as well as in the extent and variety of its great national institutions, the French Capital far outshines the British Metropolis, although it is but little more than half as large. If Paris has no St. Paul's Cathedral nor Westminster Abbey to boast of, London has nothing else to compare with Notre Dame and the Madeline, with the new Bourse, the Palais Royal, the Louvre, the Thoilleries, the Chamber of Deputies, or the Hospital of Invalids. Besides these, the Palace of the Luxembourg, the Sorbonne, the churches of St. Roche, St. Sulpice and St. Eustache, the Port St. Dennis, and a great many more public buildings of less note, would be thought worthy of particular mention, in almost any other European Capital. The architectural grandeur of the Port St. Dennis, built by Louis XIV, has been universally admired. 'It consists of a triumphal arch, 72 feet high, and of the same diameter. On each side of the principal entrance, rise two sculptured pyramids, charged with trophies of arms. The arch is ornamented with two bas-reliefs—the one facing the city represents the passage of the Rhine, and the other the capture of Maestrich.'

---

*Natural Curiosities in Texas.*—The following from the Houston Telegraph, no doubt relates to one of those monumental mounds of the aborigines of the country which are found in every part of our continent west:

'Near the northern boundary of Brazoria county, 12 miles above Columbia, is a singular swelling of land, about 100 feet high, and a mile or a mile and a half in circumference, forming a long regularly oval knoll, which attracts the notice of every traveller, as it is the only eminence which breaks the uniform level of the surrounding country, to the extent of forty or fifty miles on either side. Its singular form and situation, have obtained for it the distinctive title of 'the Mound.' There are two similar, but smaller hillocks, in the county, one about midway between Austin's and Chocolate bayous, near the bay, the other nearly midway between the Brazos and Bernard, near the coast; the summit of the latter is decorated with several muskit trees, which are probably the only trees of this kind, in the whole country.'

---


*FOR SALE,*

THE PROSPECT-HILL FARM in Middletown, R. I. This is one of the most pleasant situations that the eye can view on Rhode Island; it is about one mile from Newport line, on the main road; it contains about 80 acres of first rate land, enclosed in 17 lots, with stone walls, and 31 gates made of yellow pine and several iron gates with granite stone posts. The farm is well watered by springs in 10 lots, some of which are never known to fail. There is a beautiful grove consisting of a great number of wood trees, and one of the handsomest Orchards on the Island, containing 20 different kinds of the best selection of fruit trees the country can afford, with hundreds of Sycamore trees. A well of water near the door washes equal to rain water. The House is two stories high, of a good size and well finished, stone Barn, Cribb, Carriage House, Summer House, Sheep House, Workshop, and every other convenience necessary.

Apply to Capt. *BORDEN WOOD*, Newport.
*BENJ. BROWN*, Esq., Portsmouth.
*HENRY BASTOW*, Esq., New York.
*MR. DAVID REED*, Boston.

*Newport, R. I. Feb. 20th*, 1838. f 17

BOWYER on the New Testament.—Critical Conjectures and Observations on the New Testament, collected from various authors, as well in regard to words as pointings, with the reasons on which both are founded. By N. Bowyer. Third edition, 4to, London. One copy for sale by JAMES MUNROE & CO. 134 Washington st. f 17

MILTON'S complete Works—A beautiful London copy in 1 vol. royal 8vo, for sale by J. MUNROE & CO. 134 Washington st. f 17

*NAMES OF PUBLIC CHARACTERS.*

TO be seen in the Massachusetts Register,—such as Judges, Governors, Justices, Counsellors, Attorneys, Sheriffs, Postmasters, Physicians, Military Officers, Ministers in every town, Literary Men, Officers in Banks and Insurance Companies, Officers of the U. S. Government, Foreign Ministers, Consuls, &c., Army and Naval Officers, City Officers &c. &c. For sale by JAMES LORING, 132 Washington st. f 17

MILTON'S Poetical Works—2 vols. 8vo, in splendid bindings.
*Wordsworth's Poetical Works*, 1 vol. 8vo, in a variety of bindings.
*Hemans's Works*, different bindings, some very beautiful.
*Scott's Poetical Works*, English and American editions, beautiful editions.
*Bryant's Poems*, splendid bindings—*Willis's Poems*, do. do.
*Pilgrims of the Rhine*, beautifully bound—with a variety of Works in splendid bindings, including all the Poets, &c. At TICKNOR'S, corner of Washington and School st. f 17

BOOK of Gems for 1838, 1837 and 1836.—This work is now complete, and may be had at TICKNOR'S, corner of Washington and School st. f 17

*BIBLE NEWS.*

TWELVE copies are all that remain of the edition of Rev. Noah Worcester's *Bible News*—bound in cloth. They are for sale at the Subscriber's store, 134 Washington street. BENJ. H. GREENE.
feb 3

SCHOOL FOR YOUNG LADIES, CAMBRIDGE.

THE Spring Quarter commences on Monday the 26th inst.
Number of Boarding scholars limited to twelve.
Refer to Sidney Willard, A. B. Muzzey, J. T. Buckingham, Chas. Everett, J. Livermore, R. M. Hodges, A. Rice.—*Trustees.*
D. MACK, *Principal.*
*Cambridge, Dana House*, Feb 3 4t

CHANDELIER FOR SALE.

FOR SALE a good second hand Chandelier suitable for a Meeting-house or large Hall.
Also, two large Stoves, and seventeen hanging Lamps, the above articles will be sold low, (as they belong to a Society that have no further use for them,) on application to Saml. Smith, at the Courier office No. 4, Congress square, or to Moses Mellen, 38 Union street. tf n 18

*POPULAR MUSIC BOOKS.*

THE Boston Academy's Collection of Church Music—published under the direction of the Boston Academy of Music—popular Psalm and Hymn Tunes, Anthems, Sentences, Chants, &c, old and new.
The Choir—or Union Collection of Church Music, by L. Mason. Much of the music in this work is original, and has been drawn from the best sources of musical taste and science.
The Odeon, a collection of Secular Melodies, by G. J. Webb and Lowell Mason, Professors in the Boston Academy of Music.
The Bridgewater Collection—an improved edition of this long established and popular work.
The Boston Academy's Collection of Anthems, Choruses, &c,—edited by Lowell Mason—chosen with especial reference to public occasions, concerts, oratorios, &c.
Manual of the Boston Academy of Music, for Instruction in the Elements of Vocal Music, on the System of Pestalozzi.
The Juvenile Singing School, by Lowell Mason and G. J. Webb, Professors in the Boston Academy of Music.
The Juvenile Lyre—or Hymns and Songs, Religious, Moral and Cheerful; for Common Schools, by Lowell Mason.
Together with all the popular School, Classical and Miscellaneous Books, for sale by
WEEKS, JORDAN & CO.

SCENES AND CHARACTERS, illustrating Christian Truth—Edited by Rev. H. Ware, Jr. D. D. 6 vols. 18mo.
Vol. 1. Trial and Self-Discipline. By the author of 'James Talbot,' The Factory Girl, &c. pp 108.
Vol. 2. The Sceptic. By the author of 'The Well Spent Hour,' 'Words of Truth,' &c. pp 150.
Vol. 3. Home. By the author of 'Redwood,' 'Hope Leslie,' &c. pp 166.
Vol. 4. Gleams of Truth, or Scenes from Real Life. By Joseph Tuckerman, D. D. pp 120.
Vol. 5. The Backslider. pp 150.
Vol. 6. Alfred. By the author of 'Sophia Morton,' 'Trials of a School Girl,' &c. And the Better Part, by the same author. For sale at TICKNOR'S.

*G. W. PALMER & CO.*

PUBLISH and offer for sale, the following list of School, and other Books;
Abbott's Family at Home,
do Little Philosopher,
Blair's Outlines of History, Chronology, &c.
do Chart of do do
Blake's Geography for Children.
Boston Reading Lessons, for Primary Schools,
Child's Botany, with plates,
Channing's Works, 1 vol. 8vo.
Frost's Elements of English Grammar,
Goodrich's Geography, and Small Atlas,
do do New Atlas,
Grund's Geometry, part 1,
do do part 2,
do Elements of Natural Philosophy,
do Elements of Chemistry,
do Astronomy, with colored plates.
do Algebraic Problems and Formulæ,
do Exercises in Algebra,
do Key to do
do Exercises in Arithmetic,
do Key to do
Greenwood's Psalms and Hymns,
Hall's Lectures on School Keeping,
do to Female Teachers,
Hildreth's View of the United States, for Schools,
Holbrook's Geometry,
Parley's Arithmetic,
do Book of the United States,
do First Book of History,
do Second do
do Third do
do Book of Mythology,
Russell's Lessons in Enunciation,
do Gesture, (new ed. improved.)
Sacred Melodies, by Mason and Webb, 4to
Sullivan's Political Class Book,
do Historical do
The Family Nurse, by Mrs Child.
The Farmer's Own Book,
Woodbridge's Geographical Copy Book,
Walsh's System of Book Keeping,
do Mercantile Arithmetic,
Worcester's Primer,
do Second Book in Reading and Spelling,
do Third do do do
do Fourth Book in Reading,
do Spelling Book,
Walker's School Dictionary,
Johnson's and Walker's do

In addition to the above, they will constantly keep and have for sale, on the most favorable terms, a general assortment of School, Classical, Music and Miscellaneous Books and Stationary.
j 27 No 131 Washington street, up stairs.

NEW ENGLAND TRUSS MANUFACTORY

THE Subscriber respectfully informs the Citizens of Boston and its vicinity, that he continues to manufacture Trusses of every description, at his residence, at the Old Stand opposite 264, No. 305 Washington Street, Boston. (Entrance in Temple Avenue—up stairs.) All individuals can see him alone at any time, at the above place. Having had eighteen years' experience, in which he has afforded relief to 1500 persons for the last three or four years, all may rest assured of relief who call and try Trusses of his manufacture. He has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of rupture at the Charlestown Poor-House, of which his father (Dea. Gideon Foster) is now, and has been for more than twenty-four years, the keeper; and he is now confident he can give every individual relief who may be disposed to call on him.

Having worn the different kinds of Trusses, more or less, that have been offered to the public for the last twenty years, from different patent manufactories, and now continuing to wear those of his own manufacture, he is able to decide, after examining the rupture, what sort of Truss is best adapted to all the different cases that occur. He has on hand as good Trusses as can be had elsewhere. Any person that purchases a Truss at this establishment, if it does not suit, can exchange until they are well suited without extra charge.

J. F. F. manufactures as many as twenty different kinds of Trusses among which are all the different kinds similar to those that the late Mr John Beath of this city formerly made, together with the Patent Elastic Spring Truss, with spring pads; Trusses without steel springs—these give relief in all cases of rupture, and in a large portion produce a perfect cure—they can be worn day and night; improved Hinge and Pivot Truss; Umbilical Spring Trusses, made in four different ways; Trusses with ball and socket joints; Trusses for Prolapsus Ani, by wearing which, persons troubled with a decant of the rectum, can ride on horseback with perfect ease and safety. Mr F. also makes Trusses for Prolapsus Uteri, which have answered in cases where pessaries have failed. Suspensory Trusses, Knee Caps, and Back Boards are always kept on hand. As a matter of convenience, and not of speculation, the undersigned will keep on hand the following kinds from other manufactories, which they can have; if his do not suit them after a fair trial, they can exchange for any of them:—Dr Hull's; Read's Spiral Truss; Rundell's do.; Farr's do.; Salmon's Ball and Socket; Sherman's Patent; French do.; Marsh's Improved Truss; Bateman's do.; Shaker's Rocking Trusses; Heintzleman's India-rubber Pad, made in Philadelphia; Ivory turned Pad Trusses; Stone's do., double and single; also, Trusses for children, of all sizes.

Any kind of Trusses repaired at short notice, and made as good as when new.

☞ Ladies wishing for any of these instruments will be waited upon by Mrs Foster at their houses or at the above place.

The subscriber makes and keeps on hand Steeled Shoes, for deformed and crooked feet, and is doing this every week for children and infants in this city, and from out of the city. Specimens of his workmanship may be seen at the manufactory.

He likewise informs individuals he will not make their complaints known to any one, except when he is permitted to refer to them—it being a misfortune, and young persons do not want their cases known.

That the public may be satisfied of his ability, he refers them to the Certificate of Doctor Warren, received more than three years since.

JAMES FREDERICK FOSTER.
*Boston, February*, 1838.

CERTIFICATE FROM DR. WARREN.

'*Boston, January*, 7, 1835.

'Having had occasion to observe that some persons afflicted with Hernia have suffered much from the want of a skillful workman in accommodating Trusses to the peculiarities of their cases, I have taken pains to inform myself of the competency of Mr J. F. Foster to supply the deficiency occasioned by the death of Mr Beath. After some months of observation of his work, I am satisfied that Mr Foster is well acquainted with the manufacture of these instruments, and ingenious in accommodating them to the variety of cases which occur [illegible] therefore called on to recommend his [illegible] sional brethren and to the public as [illegible] fitted to supply their wants in regard [illegible] tant articles. JOHN C. [illegible]

PITKIN'S SERMONS.—Just published at the office of the Christian Register—Sermons by Rev J. B. Pitkin, late Pastor of the Independent Christian Church in Richmond, Va., with a memoir of the Author, by Rev. S. G. Bulfinch.
Also for sale by C. S. Francis, New York, Kay & Brother, Philadelphia, and L. Reed & Co. Baltimore.

*PERIODICAL BOOKSTORE*

WEEKS, JORDAN & CO., Publishers, Booksellers, and Stationers, and Publishers or Agents for all Popular Periodicals.
jan 27 121 Washington st.

PERIODICALS.—Subscriptions received to all the current Periodicals of the day, at TICKNOR'S, corner of Washington and School sts.
jan 20

TYNDALE'S NEW TESTAMENT—The original edition, 1526, being the first vernacular translation from the Greek, with a memoir of his life and writings, for sale at TICKNOR'S,
jan 6 Corner of Washington and School sts.



CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED,
*At 19 Water Street, Boston.*
CHANDLER ROBBINS, EDITOR.

TERMS.—*Three Dollars*, payable in six months or *Two Dollars and Fifty Cents*, if paid in advance
To individuals or companies who pay in advance for five copies, sixth copy will be sent gratis.
☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.
All communicatons, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

MINOT PRATT, PRINTER.